4
LEVEL

Tafsir

Quranic Exegesis

العبيكان للتعليم
Obeikan Education

ENGLISH EDITION

Tafsir

Quranic Exegesis

Level 4

Prepared by Zad Group

العبيكان
Obeikan

ح مجموعة زاد للنشر، 1445هـ
Zadgroup ،team
Tafsir (4). / Zadgroup, team - ط1 - الرياض، 1445
102 صفحة، 21*27.5سم
رقم الإيداع: 1445/20287
ردمك: 978-603-8234-61-7

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First Edition
1447 - 2025

Publishing

KSA - Jeddah
Al-Shatei, Beutat Business - Office. 16
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P.o. Box: 126371 Jeddah 21352
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www.obeikanretail.com

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Tafsir
Quranic Exegesis
Level 4

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UNIT 1 1

Surat ash-Sharh

is a Makkan surah (revealed before the Hijrah)

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ ٱلَّذِىٓ
أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ
ٱلْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴿٨﴾﴾

Allah عَزَّوَجَلَّ says: *{Did We not fill your heart, [O Muhammad], with reassurance and comfort? And We removed from you your burden, which had weighed upon your back, and raised high for you your renown. For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease. So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing}* [ash-Sharh 94:1-8].

Commentary

This surah begins with mention of immense blessings that Allah bestowed upon His Messenger Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, reminding him of that, as He says: *{Did We not fill your heart, [O Muhammad], with reassurance and comfort}* that is, did We not illuminate your heart and open it to guidance, faith in Allah and knowledge of the truth? This is like the verse in which Allah says: *{So whoever Allah wants to guide - He opens his heart to Islam}* [al-An'am 6:125].
{And We removed from you your burden} that is, We forgave you your previous sins and removed from your shoulders the burden of the days of ignorance that you lived through. This is like the verse in which Allah عَزَّوَجَلَّ says: *{That Allah may forgive for you what preceded of your sin and what will follow}* [al-Fath 48:2].
{Which had weighed upon your back} that is, it burdened and exhausted your back.

Commentary

{And raised high for you your renown}. This is a great blessing, for Allah raised high his renown in this world and the Hereafter. There is no khateeb, and no one who recites the tashahhud or offers the prayer, but he utters the words "Ashhadu an laa ilaaha illa Allah wa ashhadu anna Muhammadan Rasoolullah (I bear witness that there is no god worthy of worship except Allah and I bear witness that Muhammad is the Messenger of Allah)."

The poet said:

Allah joined the name of the Prophet to His name
For every time the muadhdhin gives the call to prayer five times a day
He says: I bear witness

{For indeed, with hardship [will be] ease} that is, with the hardship that you face in striving against the polytheists there will be ease and comfort, when Allah causes you to prevail over them so that they will submit to the truth that you have brought to them.

{Indeed, with hardship [will be] ease}. These words are repeated to confirm the promise and increase hope.

{So when you have finished [your duties], then stand up [for worship]} that is, when you have finished your daily work and tasks, then stand and strive hard in calling upon your Lord in supplication and ask Him for your needs.

{And to your Lord direct [your] longing} that is, have great hope that He will answer your supplication, and do not be like those who, when they finish their daily tasks and have time on their hands, engage in idle pursuits and turn away from their Lord and from His remembrance.

What we learn from these verses:

1. This surah refers to what befell the Prophet ﷺ when he felt so tired of carrying the burden of sins that it weighed heavily upon his back. But many people do not care about the burden of sins that they carry, and it is as if they are carrying nothing, because of weakness of faith, lack of insight and great heedlessness.

2

Was it possible that the Messenger of Allah ﷺ could commit sin?

Shaykh Ibn Uthaymeen said: Yes; and we cannot reject the texts simply because we think it unlikely that the Prophet ﷺ could commit sin.

The issue is not whether a man committed a sin; rather the issue is whether he is forgiven. The Prophet ﷺ said: **«Every son of Adam is prone to sin, and the best of those who sin are those who repent.»** Narrated by at-Tirmidhi and Ibn Majah; classed as hasan by al-Albani. This is general in meaning and applies to everyone.

But there are some things that it is not possible for the prophets to do, such as lying, treachery, zina and other kinds of foolish and vile behaviour. This is not possible, because it is contrary to the fundamentals of the message that they brought.

3

This surah contains great glad tidings, which is that every time there is hardship and difficulty, ease will accompany it, to the extent that if hardship were to enter a lizard's hole, ease would follow it and bring it out, as Allah عَزَّوَجَلَّ says elsewhere: *{Allah will bring about, after hardship, ease}* [at-Talaq 65:7].

«One hardship cannot overcome two eases.» Allah عَزَّوَجَلَّ repeats the word al-usr (hardship) in the definite form, and he repeats the word yusr (ease) in the indefinite form.

The linguistic conventions of the Arabs include the following:

1. If a noun is mentioned in the definite form, then repeated, the second is the same as the first.
2. If the indefinite form is used, then repeated, it refers to two different things.
3. If the noun is mentioned in the indefinite form, then is repeated in the definite form, then the second is the same as the first.

In this verse, al-usr (hardship) is repeated in the definite form, so it refers to one hardship. On the other hand, yusr (ease) is repeated in the indefinite form, so there are two different "eases".

So it is as if He said: Indeed with the hardship there will be one ease; indeed with that hardship there will be another ease.

For Your Information

Activities

1. **Write next to each verse in this surah another verse that explains its meaning:**

Verse from Surat ash-Sharh	Verse from elsewhere
{Did We not fill your heart, [O Muhammad], with reassurance and comfort}.	
{And We removed from you your burden}.	

2. **Give examples from what you see in your own daily life of the high renown of the Prophet ﷺ.**

.....

.....

.....

.....

.....

UNIT 2

Surat at-Teen

is a Makkan surah (revealed before the Hijrah)

﴿وَالتِّينِ وَالزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَٰذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقَدْ
خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾ إِلَّا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾ فَمَا يُكَذِّبُكَ
بَعْدُ بِالدِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾﴾

Allah عَزَّوَجَلَّ says: *{By the fig and the olive and [by] Mount Sinai and [by] this secure city [Makkah], We have certainly created man in the best of stature; Then We return him to the lowest of the low, except for those who believe and do righteous deeds, for they will have a reward uninterrupted. So what yet causes you to deny the Recompense? Is not Allah the most just of judges?}* [at-Teen 95:1-8].

Commentary

{By the fig and the olive} Allah عَزَّوَجَلَّ swears by these two trees because of their many benefits and fruits, and because they are prevalent in the land of ash-Sham (Greater Syria), the place where the Prophethood of Isa ibn Maryam عَلَيْهِمَا السَّلَامُ began.

The olive is mentioned frequently in the Quran, but the fig is only mentioned here.

{And [by] Mount Sinai}, which is the place where the Prophet Musa عَلَيْهِ السَّلَامُ received revelation.

{And [by] this secure city} that is, Makkah al-Mukarramah, the place where the Prophethood of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began.

Commentary

Allah عَزَّوَجَلَّ swears by these holy places, which He chose and from which He sent the best and noblest of the prophets.

What is attested to by this oath is: *{We have certainly created man in the best of stature}* that is, in the best form and physique, with the best inclinations and aims. Thus man is perfectly formed, with his limbs in proportion; and, moreover, he is also of sound nature and inclinations.

{Then We return him to the lowest of the low} that is, to the lowest part of Hell, which is the place of the rebellious sinners, because – despite the immense blessings that Allah bestowed upon them – they were preoccupied with idle pursuits and were content to acquire the worst manners and attitudes. Therefore Allah returned them to the lowest of the low.

{Except for those who believe and do righteous deeds, for they will have a reward uninterrupted}. This is an exception, because they held fast to their faith and righteous deeds. Therefore they will have a never-ending reward.

{So what yet causes you to deny the Recompense?} That is, what makes you disbelieve, O man, in the Day of Judgement, and the requital and the reckoning for deeds?

{Is not Allah the most just of judges?}. This appears in the form of a question but serves to affirm something. In other words, if He is the most just of judges, then does His wisdom dictate that He should leave humankind wandering aimlessly, with no commands or prohibitions, and no reward or punishment?

What we learn from these verses:

1

The creation of man reflects the care of Allah عَزَّوَجَلَّ, for Allah has created all things well.

Allah's care for this created being – despite his weakness and despite the deviation that he could fall into – indicates that he is very significant in the sight of Allah and is of high status.

The focus here is not on man's physical makeup or well-being; rather the focus is on his spiritual potential and characteristics, for in spiritual terms man could go to the lowest of the low, if he deviates from his original sound nature and drifts away from having sound faith as a result of that.

2

This surah highlights the very important idea that the Muslim should aspire to have sublime morals and ethics, and a high level of religious commitment. Therefore he should not deviate from his original sound nature and the straight path, and thus go to the lowest level in everything, to the extent that animals become of a higher status and more sound than him, because they are in harmony with their innate nature and because they are inspired to glorify the Lord and to function on this earth as Allah intended them to, whereas the one who was created with the best stature denies his Lord and follows his base whims and desires!

Activities

1. **Complete the following:**

   The verse *{By the fig and the olive}* **refers to the land of** ..... **and Allah's Prophet** .....**.**

   The verse *{And [by] Mount Sinai}* **refers to the land of** ..... **and Allah's Prophet** .....**.**

   The verse *{And [by] this secure city}* **refers to the land of** ..... **and Allah's Prophet** .....**.**

2. **Some jokes involve mockery of people's appearance. What do you think about that? Speak about that in the light of the verse in which Allah عَزَّوَجَلَّ says:** *{We have certainly created man in the best of stature}***.**

   .....

3. **If it is the case that people have been created in the best of stature, what makes some of them follow the path of good and others follow the path of evil? Use other sources.**

   .....

UNIT 3 3

Surat al-Alaq

is a Makkan surah (revealed before the Hijrah)

﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢ ٱقۡرَأۡ وَرَبُّكَ
ٱلۡأَكۡرَمُ ٣ ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ٥ كَلَّآ إِنَّ
ٱلۡإِنسَٰنَ لَيَطۡغَىٰٓ ٦ أَن رَّءَاهُ ٱسۡتَغۡنَىٰٓ ٧ إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجۡعَىٰٓ ٨﴾

Allah عَزَّوَجَلَّ **says:** *{Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not. No! [But] indeed, man transgresses Because he sees himself self-sufficient. Indeed, to your Lord is the return}* [al-Alaq 96:1-8].

The virtue of this surah:

Most of the commentators are of the view that this surah was the first surah of the Quran to be revealed. The first to be revealed was the first five verses of it, up to the words *{that which he knew not}*.

Commentary

{Recite in the name of your Lord who created} that is: Recite, O Muhammad, seeking help by virtue of the name of Allah, Who created all things. This is like the verse in which Allah عَزَّوَجَلَّ says: *{Allah is the Creator of all things}* [az-Zumar 39:62].

{Created man from a clinging substance}. The word alaq (translated here as a clinging substance) refers to a clot of congealed blood.

{Recite, and your Lord is the most Generous}. This is confirming and emphasizing the previous command to recite, for your Lord is generous and forbearing, as He overlooks the misconduct of His slaves.

{Who taught by the pen} that is, He taught them how to write with the pen.

{Taught man that which he knew not} that is, He taught man writing, which he did not know, and He taught him other things.

{No!} – This is a word of deterrence and rebuke. In other words, man should not be like that, for his Lord has blessed him by creating him in good shape and teaching him that which he did not know, but then man rejects his Lord.

{[But] indeed, man transgresses} – here Allah عَزَّوَجَلَّ tells us that man is insolent, reckless and prone to transgression.

{Because he sees himself self-sufficient} that is, he thinks that he is independent of means, because of his wealth and children, so he transgresses and is arrogant.

This is how man is in general terms. The exception to that is the believer, who does not think that he has no need of Allah even for the blink of an eye. Thus he is constantly aware of his need for Allah عَزَّوَجَلَّ; he asks his Lord for everything that he needs and turns to Him at all times of hardship.

{Indeed, to your Lord is the return}. This is a warning from Allah عَزَّوَجَلَّ to humankind against transgression and following deviance. It is a warning that the return is to Allah, and He will bring man to account for everything.

What we learn from these verses:

1. The Prophet ﷺ was unlettered and could neither read nor write. Allah عَزَّوَجَلَّ says: *{You were not able to read any book before this [Quran], nor were you able to write anything with your right hand. In that case the followers of falsehood would indeed have had cause to doubt}* [al-Ankabut 29:48]. This serves to establish proof against everyone, for despite the fact that he ﷺ was unlettered, he brought this momentous Book, which it is beyond the capability of great men of learning to produce the like thereof, no matter how much knowledge they have attained. So how could he ﷺ have done so when he was unlettered? This is a refutation of everyone who claims that the Quran and Sunnah were fabricated by the noble Prophet Muhammad ﷺ. This also proves false the notion that the Prophet ﷺ was called ummi (translated above as unlettered) after Umm al-Qura (the Mother of Cities, namely Makkah).

2. Allah عَزَّوَجَلَّ mentions the creation of man – *{Created man}* – in particular by way of honouring him, because Allah عَزَّوَجَلَّ says elsewhere: *{And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference}* [al-Isra 17:70].

Activities

1. **What is the importance of knowledge according to Islamic teachings? Speak about that in the light of the opening verses of Surat al-Alaq.**
2. **Some people dispute the idea that the Prophet ﷺ was unlettered. Write about this issue, using other sources.**

﴿أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ﴿٩﴾ عَبْدًا إِذَا صَلَّىٰٓ ﴿١٠﴾ أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ﴿١١﴾
أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ﴿١٢﴾ أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ﴿١٣﴾ أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾ كَلَّا
لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُۥ
﴿١٧﴾ سَنَدْعُ ٱلزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ﴿١٩﴾﴾

Allah عَزَّوَجَلَّ **says:** *{Have you considered the one who forbids a servant when he prays? How about if he is following guidance or enjoins righteousness? How about the one who denies and turns away? Does he not know that Allah sees ? No! If he does not desist, We will surely drag him by the forelock - A lying, sinning forelock. Then let him call his associates; We will call the angels of Hell. No! Do not obey him. But prostrate and draw near [to Allah]}* [al-Alaq 96:9-19].

Commentary

{Have you considered} that is, tell me what you think. This is a denunciation and an expression of astonishment at the state of the one who forbids someone to pray, and his reprehensible deeds. *{the one who forbids a servant when he prays}*. This refers to Abu Jahl, who had forbidden the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to pray.

Muslim narrated that Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: Abu Jahl said: Does Muhammad rub his face in the dust in front of you? It was said: Yes. He said: By al-Lat and al-Uzza, if I see him doing that I shall surely step on his neck or rub his face in the dust. Then he came to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ when he was praying, thinking that he would step on his neck. But suddenly they saw him stepping backwards, shielding his face with his hands. It was said to him: What is the matter with you? He said: Between me and him is a ditch of fire, terror and wings. The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If he had come close to me, the angels would have snatched him by his limbs.»**

Commentary

{How about if he is following guidance} that is, what do you think, O you who forbid him to pray, if this one whom you have forbidden to pray is following the straight path in his deeds or enjoining piety in his words, and you are rebuking him and threatening him for praying?

{How about the one who denies and turns away?} – This refers to Abu Jahl. He denied the truth with which Allah sent Muhammad ﷺ and turned away from it, and he did not believe in it.

{Does he not know that Allah sees?} That is, Allah sees all that he does and will requite him for it.

{No!} This is a deterrent and a rebuke to the transgressor Abu Jahl, who forbade the Prophet ﷺ to pray.

{If he does not desist, We will surely drag him by the forelock} that is, if he does not stop what he is doing of evil and stubbornness, we shall seize him forcefully by his forelock, which is the hair at the front of the head, then we shall drag him to Hell with it. This is like the verse in which Allah عَزَّوَجَلَّ says: *{The wicked will be known by their marks, and they will be seized by the forelocks and the feet}* [ar-Rahman 55:41].

The word translated above as **drag** refers to grabbing something then pulling it violently and forcefully.

{A lying, sinning forelock} that is, the owner of this forelock is a liar and a sinner. He was lying in his words and sinning in his deeds.

{Then let him call his associates} that is, his people and his tribe. The wording of the phrase translated here as "Then let him call" is a challenge to him, and serves to prove that he is helpless.

Abu Jahl, who was held in high esteem among Quraysh, had a place where his associates would gather to talk with him.

{We will call the angels of Hell} – they are the angels of punishment. Allah عَزَّوَجَلَّ has described them elsewhere as being *{harsh and severe; they do not disobey Allah in what He commands them, but do what they are commanded}* [at-Tahreem 66:6].

In Arabic, the word zabaniyah (translated here as the angels of Hell) refers to the police. It comes from the root zabn, which refers to pushing because they will push people towards Hell.

For Your Information

Commentary

{No! Do not obey him. But prostrate and draw near [to Allah]} that is, do not obey him in what he calls you to of giving up prayer.

{But prostrate} that is, pray to Allah عَزَّوَجَلَّ *{and draw near [to Allah]}*, by doing acts of worship and obedience.

The closest a person is to Allah is when he is prostrating. Hence it says in the hadith: **«The closest a person is to his Lord is when he is prostrating, so offer a lot of supplication (dua).»** Narrated by Muslim.

What we learn from these verses:

1. These verses contain a unique miracle of the Quran, because these verses issued a challenge to Abu Jahl. Abu Jahl heard these verses, as did his supporters, but none of them dared to attack the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, even though these words provoked their anger.

2. The stern words and stern warning that Allah عَزَّوَجَلَّ addressed to the stubborn and rebellious Abu Jahl indicate that the more a person transgresses, rebels and becomes stubborn, the greater will be his share of Allah's punishment.

Activities

1. **Explain the meaning of the following words:**

   {We will surely drag him} .....

   {by the forelock} .....

   {his associates} .....

2. **In the phrase** *{the one who forbids a servant when he prays}*, **who is the one who forbade it? And who is the servant who was praying?**

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3. *{Does he not know that Allah sees?}* **What is the significance of this verse in the life of the believer?**

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UNIT 4

Surat al-Qadr

is a Makkan surah (revealed before the Hijrah)

﴿إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ ١ وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ ٢
لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ ٣ تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا
بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٖ ٤ سَلَٰمٌ هِيَ حَتَّىٰ مَطۡلَعِ ٱلۡفَجۡرِ ٥﴾

Allah عَزَّوَجَلَّ says: *{Indeed, We sent the Quran down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein with all decrees of their Lord for every matter. Peace it is until the emergence of dawn}* [al-Qadr 97:1-5].

The virtue of Laylat al-Qadr (the Night of Decree)

Al-Bukhari and Muslim narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever spends the night of Laylat al-Qadr in prayer, out of faith and in the hope of reward, his previous sins will be forgiven for him.»**

And there are many hadiths which speak of the virtue of Laylat al-Qadr.

Commentary

{Indeed, We sent the Quran down during the Night of Decree} The word qadr/qadar (translated here as decree) refers to the divine decree or, it was said, might and honour.

The correct view is that it includes both meanings. Thus Laylat al-Qadr is a night of great eminence and honour, on which it is decreed what will happen in the coming year.

What is meant is that Allah sent down the Quran all at once on Laylat al-Qadr, from al-Lawh al-Mahfuz to the lowest heaven, then He sent it down to His Messenger ﷺ as needed, in accordance with what was required of laws and legislation. Allah عَزَّوَجَلَّ says elsewhere:

{And those who disbelieve say, "Why was the Quran not revealed to him all at once?" Thus [it is], that We may strengthen thereby your heart. And We have spaced it distinctly} [al-Furqan 25:32].

Between the first revelation of the Quran and the last there were twenty-three years.

Allah عَزَّوَجَلَّ has also told us that He sent it down on a blessed night: *{Indeed, We sent it down during a blessed night}* [ad-Dukhan 44:3].

That was during the month of Ramadan, as Allah عَزَّوَجَلَّ says elsewhere: *{The month of Ramadhan [is that] in which was revealed the Quran}* [al-Baqarah 2:185].

{And what can make you know what is the Night of Decree?} That is, what can inform you, O Muhammad, of what Laylat al-Qadr is? This appears in the form of a question to highlight the great significance of that night.

{The Night of Decree is better than a thousand months} that is, a good deed done on Laylat al-Qadr is better than a good deed done during one thousand other months.

{The angels and the Spirit descend therein} that is, the angels descend a great deal during this night, because it is so blessed.

The Spirit is Jibreel عَلَيْهِ السَّلَامُ.

{by permission of their Lord for every matter}. That is, the angels descend on the command of Allah عَزَّوَجَلَّ, for every matter that Allah has decreed for the coming year.

{Peace it is until the emergence of dawn} that is, it is all good, and there is nothing bad in it, until the break of dawn.

What we learn from these verses:

1

This surah highlights the greatness of Allah عَزَّوَجَلَّ, as He refers to Himself in the plural as an indication of His greatness: *{Indeed, We sent the Quran down}*. That is because He عَزَّوَجَلَّ is the Most Great, and there is none greater than Him. This is like the verse in which He عَزَّوَجَلَّ says: *{Indeed, it is We who sent down the Quran and indeed, We will be its guardian}* [al-Hijr 15:9].

Sometimes Allah refers to Himself in the singular, as in the verse, *{Indeed, I am Allah. There is no god worthy of worship except Me, so worship Me and establish prayer for My remembrance}* [Ta-Ha 20:14]. When the focus is on emphasizing His greatness, He uses the plural; when the focus is on emphasizing His oneness, He uses the singular.

2

The descent of the angels to earth is indicative of mercy and blessing.

If the angels refuse to enter a place, that is an indication that the place is devoid of goodness and blessing, such as the place in which there are images of animate beings. The angels do not enter a house in which there is an image, unless the image is erased.

The divine decree may be divided into two categories:

The religious (shar'i) decree and the universal (kawni) decree.

The religious (shar'i) decree is what Allah has ordained as part of the laws and rulings of religion. That is referred to in the verse in which He عَزَّوَجَلَّ says: *{Or have they partners who have ordained for them a religion to which Allah has not consented?}* [ash-Shura 42:21]. People may or may not adhere to these decrees and teachings.

The universal (kawni) decree refers to what Allah عَزَّوَجَلَّ wills and decrees should happen. This is referred to in the verse: *{The angels and the Spirit descend therein with all decrees of their Lord}*. This universal (kawni) decree inevitably comes to pass.

The followers of innovation do things that Allah has not decreed or given permission for in terms of His religious decree, even though He has given permission for them to occur by way of His universal decree.

For Your Information

Activities

1. **How can you reconcile between the verse** *{Indeed, We sent the Quran down during the Night of Decree}*, **the apparent meaning of which may indicate that the entire Quran was revealed all at once, with the verse in which Allah** عَزَّوَجَلَّ **says,** *{And [it is] a Quran which We have separated [by intervals], that you might recite it to the people over a prolonged period}* [al-Isra 17:106] **and similar verses which indicate that the Quran was revealed piecemeal?**

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2. **The divine decree may be divided into two categories; discuss this topic comprehensively, using other sources.**

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UNIT 5 5

Surat al-Bayinah

is a Madinan surah (revealed after the Hijrah)

﴿لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ
تَأْتِيَهُمُ ٱلْبَيِّنَةُ ﴿١﴾ رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ
قَيِّمَةٌ ﴿٣﴾ وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ
ٱلْبَيِّنَةُ ﴿٤﴾ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ
وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ﴿٥﴾﴾

Allah عَزَّوَجَلَّ **says:** *{Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence - A Messenger from Allah, reciting purified scriptures within which are correct writings. Nor did those who were given the Scripture become divided until after there had come to them clear evidence. And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion}* [al-Bayinah 98:1-5].

What has been narrated concerning this surah:

Al-Bukhari and Muslim narrated that Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to Ubay ibn Ka'b رَضِيَ ٱللَّهُ عَنْهُ: **«Allah has commanded me to recite to you,** *{Those who disbelieved among the People of the Scripture and the polytheists were not ...}*.» Ubay said: Did He mention me by name to you? He said: **«Yes.»** And Ubay wept.

In Musnad Ahmad, in a report which was classed as sahih by al-Arna'ut, it says: It was said to Ubay: Did you rejoice at that? He said: Why should I not rejoice, when Allah says: *{Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate"}* [Yunus 10:58].

Commentary

{Those who disbelieved among the People of the Scripture and the polytheists}.

The People of the Scripture are the Jews and Christians, who are two groups who claimed that Allah had a son.

The polytheists are the worshippers of idols and fire, among the Arabs and non-Arabs.

{were not to be parted [from misbelief] until there came to them clear evidence} that is, they would not give up and abandon their disbelief until there came to them the truth from their Lord. Bayinah (clear evidence) refers to everything that explains the truth, so it refers to the Quran and to Muhammad ﷺ.

{A Messenger from Allah, reciting purified scriptures} namely Muhammad ﷺ and what he recited of the Holy Quran, which is written on pages that are free of shirk, hypocrisy, lies and doubts. This is like the verses in which Allah says: *{[It is recorded] in honored pages Exalted and purified}* [Abasa 80:13-14].

{Within which are correct writings} that is, on which sound things are written. The verses and rulings that are written in it are just and sound, containing no error.

{Nor did those who were given the Scripture become divided until after there had come to them clear evidence} that is, the People of the Scriptures that were revealed to the nations who came before us, after Allah established proof and evidence for them, became divided and differed. This is like the verse in which Allah عَزَّوَجَلَّ says: *{And do not be like the ones who became divided and differed after the clear proofs had come to them}* [Aal Imran 3:105].

{And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth} that is, being sincere to Allah Alone, not associating anything else with Him, and turning away from every religion except Islam. This is like the verse in which Allah says: *{And We sent not before you any messenger except that We revealed to him that, "There is no god worthy of worship except Me, so worship Me"}* [al-Anbiya 21:25].

Thus Allah's command to them was only that they should worship Him عَزَّوَجَلَّ Alone, to the exclusion of all other objects of worship and deities. Then they were to follow this belief in His oneness with what it dictated, which was to adhere in practical terms to the laws and teachings of Islam. Hence Allah says: *{and to establish prayer}* which is the best and noblest of the pillars of Islam after Tawhid (affirming the oneness of Allah). They were to establish prayer by praying on time and doing the prayer in the best manner, consistently doing its essential parts, obligatory parts and sunnahs.

Commentary

{and to give zakah}, which is charity that Allah has enjoined upon those of His slaves who are rich, to be given to those of His slaves who are poor. They were to give it to those who were entitled to it and to whom it was due.

{And that is the correct religion} – that is, the sound religion of the sound nation, or the sound ummah.

Activities

1. **What is the difference between the People of the Scripture and the polytheists?**

.....

.....

2. **Explain the meaning of the following words:**

a. **munfakkeena** .....

b. **qayyimah** .....

c. **hunafa** .....

3. **Discuss the importance of sincerity to Allah Alone in Islamic teachings.**

.....

.....

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ
خَٰلِدِينَ فِيهَآ ۚ أُوْلَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ﴿٦﴾ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ﴿٧﴾ جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ
عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُواْ
عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ﴿٨﴾﴾

Allah عَزَّوَجَلَّ says: *{Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures. Indeed, they who have believed and done righteous deeds - those are the best of creatures. Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord}* [al-Bayinah 98:6-8].

Commentary

{Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures}. This is a true statement from Allah عَزَّوَجَلَّ about the fate of the disbelievers among the People of the Scripture and the polytheists who went against the Books of Allah: on the Day of Resurrection they will be in the fire of Hell, which will surround them on all sides, because they are the worst of creatures.

Hell is called Jahannam because it is so deep and dark. **The word Jahannam** comes from al-juhmah, which refers to the darkness of the night.

And it was said that it is an Arabized word of foreign origin.

{Indeed, they who have believed and done righteous deeds - those are the best of creatures}. This is a statement about the situation of the righteous, who believe in their hearts and do righteous actions and deeds: they are the best of creatures.

Commentary

{Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever} that is, their reward with their Creator and Sovereign will be gardens of eternal abode.

The word adn (translated here as perpetual residence) refers to an abode or place where one remains. Thus, they will be in gardens in which they will remain and abide forever and ever.

{Allah being pleased with them} – the pleasure of Allah is of higher status than enjoying the delights in Paradise that they will be granted.

{and they with Him} because of what He will grant them of immense bounty.

{That is for whoever has feared his Lord} – that is, this reward will be granted to the one who feared Allah as He should be feared, and worshipped Him as if he could see Him, knowing that even though he could not see Allah, Allah عَزَّوَجَلَّ could see him. This is the status of ihsan.

What we learn from these verses:

The best of creatures are the best of Allah's creation. They are of four levels, whom Allah has described in the verse in which He says: *{And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions}* [an-Nisa 4:69].

The highest of these levels is that of prophethood, then that of being a steadfast affirmer of truth (siddeeq). The foremost among the steadfast affirmers of truth is Abu Bakr رَضِيَ اللَّهُ عَنْهُ, who is the best of this ummah after its Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, according to scholarly consensus. Next come the martyrs, and then the righteous.

1

2

The disbelievers among the People of the Scripture and the polytheists deserve to be described as the worst of creatures, because they went astray after the means of guidance became available to them.

As for the People of the Scripture, that is because they had a Book in which was guidance and light, but they turned away from it and began to worship the cross and so on.

As for the polytheists, that is because they were following the monotheistic path of Ibrahim (al-haneefiyyah), but they introduced into it the worship of things other than Allah.

3

The most perfect blessing is for Allah عَزَّوَجَلَّ to be pleased with His believing slaves, so that He will bestow His pleasure upon them and will never be angry with them again after that, and they will see Allah عَزَّوَجَلَّ with their own eyes as they see the moon on the night when it is full. This is the most perfect blessing that will be granted to the people of Paradise.

Being pleased or content with Allah is divided into two categories:

Being content with Allah and being content with what Allah decrees.

Being content with Allah means that you are content with Him as your Lord, controller and bestower of blessings. **Being content with Allah's** decree means being content with what He wills and decrees.

Activities

1. Which level is higher in Paradise: the level of enjoying its bliss and pleasures, or the level of receiving the pleasure of Allah?

.....

.....

.....

2. What are the categories of being pleased and content with Allah?

.....

.....

.....

3. Some media shows go to extremes in praising the disbelievers and speaking about their advancement and development. What is your view concerning that, in the light of the verse in which Allah عَزَّوَجَلَّ says: *{Those are the worst of creatures}*?

.....

.....

.....

UNIT 6

6

Surat az-Zalzalah

is a Makkan surah (revealed before the Hijrah)

﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ﴿٢﴾
وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ
أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَٰلَهُمْ
﴿٦﴾ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾ وَمَن
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾﴾

Allah عَزَّوَجَلَّ says: *{When the earth is shaken with its [final] earthquake And the earth discharges its burden, and man says, "What is [wrong] with it?" - That Day, it will report its news Because your Lord has commanded it. That Day, the people will depart separated [into categories] to be shown [the result of] their deeds. So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it}* [az-Zalzalah 99:1-8].

What has been narrated concerning this surah:

Al-Bukhari and Muslim narrated that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was asked about giving zakat on donkeys. He said: **«Nothing has been revealed to me concerning that except this concise and unique verse:** *{So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it}*.»

Commentary

{When the earth is shaken} that is, when the earth is moved and shaken violently at the onset of the Hour. What is referred to is what Allah عَزَّوَجَلَّ mentions elsewhere: *{O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing}* [al-Hajj 22:1].

{its [final] earthquake} that is, the great earthquake that will be unprecedented.

{And the earth discharges its burden} namely the dead and its treasures which were inside it; it will cast them forth onto its surface.

{And man says, "What is [wrong] with it?"} That is, why is it being shaken and bringing forth its burdens? This question will be asked in a state of consternation and astonishment.

{That Day, it will report its news}. It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited the words *{That Day, it will report its news}* and said: **«Do you know what its news is?»** They said: Allah and His Messenger know best. He said: **«Its news is that it will testify against every man and woman with regard to what they did on its surface. It will say: He did such and such on such and such a day. This is its news.»** Narrated and classed as hasan by at-Tirmidhi.

{Because your Lord has commanded it} that is, He will command it to speak and give it permission to state what was done on it.

{That Day, the people will depart separated [into categories]} that is, the people will return from the place of reckoning, after having been presented before Allah, separated into different groups.

Some will turn to the right, towards Paradise, and others will turn to the left, towards the Fire. This is like the verse in which Allah says: *{That Day, they will be divided}* [ar-Rum 30:43].

{to be shown [the result of] their deeds} that is, the requital for their deeds.

What is meant is that they will go back from the place of standing in different groups, to settle in their abodes, either in Paradise or in Hell.

{So whoever does an atom's weight of good will see it}. That is, whoever does an atom's weight of good will see the reward thereof in the record of his deeds.

Commentary

The word dharrah (translated here as atom) refers to the smallest type of ant.

{And whoever does an atom's weight of evil will see it} that is, whoever does an atom's weight of evil will see the requital thereof in the record of his deeds. This is like the verse in which Allah عَزَّوَجَلَّ says: *{The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance}* [Aal Imran 3:30].

Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: No believer or disbeliever does any act of good or evil in this world but Allah will show it to him on the Day of Resurrection.

What we learn from these verses:

1. Ibn Mas'ud said: The clearest and most precise verse in the Quran is: *{So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it}*.
Umar ibn al-Khattab and Aisha رَضِيَ اللَّهُ عَنْهُمَا each gave one grape in charity and said: It is very weighty [in reward].
Ar-Rabee ibn Khuthaym said: A man passed by al-Hasan when he was reciting this surah, and when he reached the end of it he said: That is sufficient for me; I have learned a lesson.

2. Allah عَزَّوَجَلَّ has power over all things. When He issues a command to something, it will inevitably comply. Allah may address inanimate objects and those objects speak, as we see in the verse in which Allah عَزَّوَجَلَّ says: *{Furthermore, He turned towards the heaven when it was still [like] smoke and said to it, and to the earth: "Come into being, willingly or unwillingly!" They said: "We come willingly"}* [Fussilat 41:11].
And here He says: *{Because your Lord has commanded it}*.

3

We have noted above that what is meant by the word dharrah (translated here as atom) is a small ant.

It does not refer to an atom in the context of chemistry as it is known today, as some people claim.

That is because the atom that is known to us today was not known at that time, and Allah عَزَّوَجَلَّ only addresses people in terms that they can understand. He only mentioned the dharrah as a likeness of how small a thing may be, as He عَزَّوَجَلَّ says elsewhere: *{Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it ...}* [an-Nisa 4:40].

The Muslims thought that they would not be rewarded for the small amount that they gave. A poor man would come to their door, and they would think it too little to give him one date or one piece of bread, or one walnut and the like, so they would send him away and say: This is not worth giving; we will only be rewarded when we give something that we love.

Others thought that they would not be blamed for a small sin, such as telling a lie, glancing at something that is forbidden, and the like, and they said: Allah has only promised the Fire for major sins.

But Allah عَزَّوَجَلَّ encouraged them to do small good deeds, for if one persists in them they will soon become big, and He warned them against small bad deeds, for if one persists in them they will soon become big.

Activities

1. **Complete the following sentences:**

a. *{And the earth discharges its burden}* **means**..... **and**.....

and.....**; it will cast them forth onto**.....**.**

b. *{That Day, the people will depart}* **means: they will**..... **from**.....**.**

c. *{an atom's weight}* **means** .....**,**

and a dharrah is .....**.**

2. **Quote some of the reports having to do with the verse** *{So whoever does an atom's weight of good will see it}***.**

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UNIT 7

7

Surat al-Adiyat

is a Makkan surah (revealed before the Hijrah)

﴿وَٱلْعَٰدِيَٰتِ ضَبْحًا ﴿١﴾ فَٱلْمُورِيَٰتِ قَدْحًا ﴿٢﴾ فَٱلْمُغِيرَٰتِ صُبْحًا
﴿٣﴾ فَأَثَرْنَ بِهِۦ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِۦ جَمْعًا ﴿٥﴾ إِنَّ ٱلْإِنسَٰنَ
لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُۥ لِحُبِّ
ٱلْخَيْرِ لَشَدِيدٌ ﴿٨﴾ ۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ﴿٩﴾
وَحُصِّلَ مَا فِى ٱلصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ﴿١١﴾﴾

Allah عَزَّوَجَلَّ **says:** *{By the racers, panting, and the producers of sparks [when] striking, raiding at dawn, stirring up thereby [clouds of] dust, making their way thereby into the midst of the enemy, indeed mankind, to his Lord, is ungrateful. And indeed, he is to that a witness. and indeed he is, in love of wealth, intense. But does he not know that when the contents of the graves are scattered, and what is hidden in people's hearts is brought to light Verily, their Lord, on that day, will be fully aware of them [and their deeds]}* [al-Adiyat 100:1-11].

Commentary

{By the racers, panting} – here Allah عَزَّوَجَلَّ swears by horses, when they are made to run in His cause and are panting.

Panting refers to the sound that the horse makes in its chest when it runs.

{And the producers of sparks [when] striking} that is, horses that produce sparks when their hooves strike the rocks, because they are running so fast.

{raiding at dawn} – what is meant is attacking the enemy with cavalry in Allah's cause at the time of dawn. This is the best time to launch a raid, because the enemy will be heedless and sleepy.

Commentary

The Messenger of Allah ﷺ would launch raids at dawn. He would listen out for the adhan, and if he heard the adhan, he would hold back and not raid them.

{Stirring up thereby [clouds of] dust} that is, stirring up clouds of dust with their hooves.

{making their way thereby into the midst of the enemy} with the horses, they would make their way into the middle of the enemy ranks.

{Indeed mankind, to his Lord, is ungrateful} – this is what is attested to by this oath. In other words, man denies the blessings of his Lord and is ungrateful for them.

{And indeed, he is to that a witness} that is, man himself is witness to the fact that he denies the blessings and is ungrateful for them.

{And indeed he is, in love of wealth, intense} – that is, his love of wealth, his eagerness to acquire it and his stinginess in spending it are all intense.

{But does he not know that when the contents of the graves are scattered} that is, when what the graves contain of the dead is brought forth.

{and what is hidden in people's hearts is brought to light} that is, what they used to conceal in their hearts and what they harboured in their hearts of intentions is brought forth and made apparent.

{Verily, their Lord, on that day, will be fully aware of them [and their deeds]} that is, He knows everything that they used to do and will requite them for it.

What we learn from these verses:

1. Allah swears by whatever He wills of what He has created, as He swears here by horses when they are neighing and kicking up dust, and their hooves are striking sparks from the rocks. Hence He says: *{By the racers, panting …}*. Elsewhere, He swears by the life of Muhammad ﷺ, as He says: *{By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly}* [al-Hijr 15:72]. And there are many other examples.

2 The difference between ingratitude and gratitude.

- Ingratitude refers to when one incident of mistreatment makes a person forget a lot of kindness.
- Gratitude refers to when one incident of kind treatment makes a person forget a lot of mistreatment.

3

In the verse *{and what is hidden in people's hearts is brought to light}*, Allah عَزَّوَجَلَّ states that what matters is what is in people's hearts, as He says elsewhere: *{The Day when secrets will be put on trial}* [at-Tariq 86:9] – that is, the secrets of people's hearts will be disclosed. That is because in this world, people are to be dealt with on the basis of what they appear to be, but in the Hereafter, they will be dealt with on the basis of what is in their hearts. Hence we must pay attention to what is in our hearts.

Activities

1 Draw a line between each word in column (A) and the matching word in column (B):

(a)	(b)
Ad-dabh	That which strikes sparks
Al-mooriyaat	Dust
An-naq'	The sound a horse makes when it runs
Kanood	Brought forth
Bu'thir	Ungrateful

2 What is the difference between al-kanood and ash-shakur?

.....

UNIT 8

8

Surat al-Qari'ah

is a Makkan surah (revealed before the Hijrah)

﴿ٱلْقَارِعَةُ ۝١ مَا ٱلْقَارِعَةُ ۝٢ وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ۝٣ يَوْمَ
يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ۝٤ وَتَكُونُ ٱلْجِبَالُ
كَٱلْعِهْنِ ٱلْمَنفُوشِ ۝٥ فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ۝٦ فَهُوَ
فِى عِيشَةٍ رَّاضِيَةٍ ۝٧ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ۝٨ فَأُمُّهُۥ
هَاوِيَةٌ ۝٩ وَمَآ أَدْرَىٰكَ مَا هِيَهْ ۝١٠ نَارٌ حَامِيَةٌۢ ۝١١﴾

Allah عَزَّوَجَلَّ **says:** *{The Striking Calamity - What is the Striking Calamity? And what can make you know what is the Striking Calamity? It is the Day when people will be like moths, dispersed, and the mountains will be like wool, fluffed up. Then as for one whose scales are heavy [with good deeds], he will be in a pleasant life. But as for one whose scales are light, his refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot}* [al-Qari'ah 101:1-11].

Commentary

{The Striking Calamity} that is, the Hour, the horror of which will strike people's hearts, because of the enormity of what will befall them of catastrophe at that time.

Al-Qari'ah (the Striking Calamity) is one of the names of the Day of Resurrection. It is also called **at-Taammah** (the Overwhelming Calamity), **as-Saakhkhah** (the Deafening Blast), **al-Haqqah** (the Inevitable Reality) and **al-Ghashiyah** (the Overwhelming [event]).

{What is the Striking Calamity?} This appears in the form of a question to reflect how momentous and significant that Hour will be. What is this Hour whose terror will strike people? How momentous and how terrifying it will be! This is like the passage in which Allah عَزَّوَجَلَّ says: *{The Inevitable Reality! What is the Inevitable Reality? And what can make you know what is the Inevitable Reality?}* [al-Haqqah 69:1-3].

Commentary

{And what can make you know what is the Striking Calamity?} That is, what can make you realize and understand, O Muhammad, what the Striking Calamity is?

{It is the Day when people will be like moths, dispersed} that is, the people will be like moths and other insects, such as mosquitoes and the like, that fall into the fire; they will be scattered and dispersed. This is like the verse in which Allah عَزَّوَجَلَّ says: *{as if they were scattered locusts}* [al-Qamar 54:7].

{And the mountains will be like wool, fluffed up} that is, the mountains will be like wool that is fluffed up and is starting to split and be torn apart.

{Then as for one whose scales are heavy} that is, his good deeds outweigh his bad deeds; his deeds will be weighed in a balance or scale that has pans and a pointer; the records in which his good deeds and bad deeds are written will be weighed in it.

{He will be in a pleasant life} that is, in Paradise, living a pleasant life.

{But as for one whose scales are light} that is, his bad deeds outweigh his good deeds.

{His refuge will be an abyss} that is, he will plummet and fall headlong into the fire of Hell.

It was said that al-hawiyah (the abyss) is one of the names of the Fire; it is his refuge and abode to which he will return as he would return home to his mother in this world.

{And what can make you know what that is?} This is a question which serves to emphasize how terrifying and momentous the matter is.

{It is a Fire, intensely hot} that is, it is extremely hot.

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«This fire of yours which is lit by the sons of Adam is one seventieth part of the fire of Hell.»** They said: By Allah, if it was like this, that would be sufficient, O Messenger of Allah. He said: **«It is sixty-nine times more intense than that, each time as hot as this (worldly fire).»** Agreed upon.

What we learn from these verses:

1

This surah indicates that on the Day of Resurrection there will be scales or balances, and in some texts it states that it is one balance. So will there be one balance or several?

Some scholars said that it will be one, and the plural is only used because so many people's deeds will be weighed in it, as both good deeds and bad deeds will be weighed in it. So the plural is used because what will be weighed in it is so many, not because there are many balances; in fact, there is only one balance.

Other scholars said that there will be several balances; each nation will have its own balance, and each type of deed will have its own balance. This is why the plural is used.

Shaykh Ibn Uthaymeen said: What is most likely to be the case – and Allah knows best – is that there will be only one balance.

2

In the case where a person's good deeds and bad deeds are equal, nothing has been said in the religious texts about that, but Allah عَزَّوَجَلَّ has stated in Surat al-A'raf that they will not enter Hell; rather they will be detained in a place called al-A'raf (the heights).

Shaykh as-Sa'di said: The scholars and commentators differed as to who the people of the A'raf are and what their deeds are.

The correct view concerning that is that they are people whose good deeds and bad deeds are equal; their bad deeds do not outweigh their good deeds so that they will enter Hell, and their good deeds do not outweigh their bad deeds, so that they will enter Paradise. So they will remain in al-A'raf for as long as Allah wills.

Then Allah عَزَّوَجَلَّ will admit them – by His mercy – to Paradise, for His mercy precedes and prevails over His wrath, and His mercy encompasses all things.

For Your Information

Activities

1. List some of the names of the Day of Resurrection that you have come across in your studies.

.....

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2. Correct the following:

a. Al-Qari'ah is one of the names of Hell.

.....

b. Al-ihn al-manfoosh refers to flying moths.

.....

c. *{one whose scales are heavy}* because he did so many bad deeds.

.....

d. Al-hawiyah is one of the names of the Day of Resurrection.

.....

UNIT 9

9

Surat at-Takathur

is a Makkan surah (revealed before the Hijrah)

﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ
تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ
ٱلْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ ٱلْجَحِيمَ ﴿٦﴾ ثُمَّ لَتَرَوُنَّهَا عَيْنَ
ٱلْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ﴿٨﴾﴾

Allah عَزَّوَجَلَّ says: *{Competition in [worldly] increase diverts you until you visit the graves. No! You are going to know. Then no! You are going to know. No! If you only knew with knowledge of certainty you will surely see the Hellfire. Then you will surely see it with the eye of certainty. Then you will surely be asked that Day about pleasure}* [at-Takathur 102:1-8].

What has been narrated concerning this surah:

Muslim narrated in his Sahih from Mutarrif ibn Abdillah ibn ash-Shikhkheer that his father said: I came to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ when he was reciting *{Competition in [worldly] increase diverts you}*. He said: **«The son of Adam says: 'My wealth, my wealth!' He said: And do you have anything of your wealth, O son of Adam, except what you ate and consumed, or what you wore and wore out, or what you gave in charity and sent on ahead?»**

Commentary

{Competition in [worldly] increase diverts you} that is, you are distracted by love of this world and its pleasures and adornment, and by competition in accumulating wealth, children and status, and showing pride in your tribe, from seeking and pursuing the Hereafter.

{Until you visit the graves} that is, you get carried away with love of worldly gain and being preoccupied with that, until death comes and you end up in the grave, where you are buried and become one of its occupants.

{No! You are going to know} this is a word of rebuke to them, aimed at deterring them from competing in worldly gain and pointing out to them that they will come to know the consequences of that on the Day of Resurrection. This is a stern warning to them.

Then Allah repeats that word of rebuke and deterrence for emphasis, as He says:

{Then no! You are going to know}. This is one warning after another. In other words: you will come to know the consequences of your competing and boasting of worldly gain, when death befalls you.

{No! If you only knew with knowledge of certainty} that is, if you only knew for sure.

{You will surely see the Hellfire} that is, if you knew for sure whilst you are still in this world, you would be able to see Hell in your mind's eye before death and you would be able to imagine the terrors of the Day of Resurrection.

Then Allah repeats this warning and threat for emphasis, as He says

{Then you will surely see it with the eye of certainty} that is, then you will surely see Hell in such a way that it becomes a certainty, which is seeing it with your own eyes, as Allah عَزَّوَجَلَّ says elsewhere:

{And the wicked will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere} [al-Kahf 18:53].

{Then you will surely be asked that Day about pleasure}. This refers to every pleasure of this world, such as good health, security, provision and so on; you will also be asked whether you showed gratitude for the blessings that Allah bestowed upon you.

It was narrated that Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The first pleasure a person will be asked about on the Day of Resurrection will be when it is said to him: 'Did We not make your body healthy and was your thirst not quenched with cold water?'»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

What we learn from these verses:

1

What is meant by al-barzakh and the life of the grave is passing through that stage to the eternal abode, because Allah refers to the occupants of the graves as visitors, and He does not refer to them as residents who will abide therein, as He says, *{Until you visit the graves}*.

It was narrated that when one of the Bedouin heard a reciter saying *{Competition in [worldly] increase diverts you, Until you visit the graves}*, he said: By Allah, the visitor is not a resident who is settled. By Allah, we will surely be resurrected.

Here we should point out a very serious phrase that is commonly repeated by ordinary people, which is when they say that the deceased has "gone to his final resting place," meaning the grave. But that is not correct, because the grave is only the first stage of the Hereafter; it is not the last.

2

Both the believer and the disbeliever will be asked about pleasure and blessings, but the believer will be asked a question that will remind him of the blessings and pleasure that Allah عَزَّوَجَلَّ bestowed upon him, so that he will rejoice and will realize that the One Who blessed him in this world will also bless him in the Hereafter. In other words, just as Allah was generous to him and bestowed His blessings upon him in this world, He will also be generous to him and bestow His blessings upon him in the Hereafter. As for the disbeliever, he will be questioned by way of rebuke and to make him feel guilty.

Activities

1. **List the three types of competing in worldly gain with which people are preoccupied nowadays.**
2. **List the three things that we learn from this surah.**
3. **What may be understood from the fact that burial in the grave is described as a visit?**
4. **Is all accumulation of worldly gain blameworthy?**

UNIT 10 10

Surat al-Asr

is a Makkan surah (revealed before the Hijrah)

﴿وَٱلۡعَصۡرِ ١ إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣﴾

Allah عَزَّوَجَلَّ says: *{By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to hold fast to truth and advised each other to hold fast to patience}* [al-Asr 103:1-3].

It was narrated that Amr ibn al-As رَضِيَ ٱللَّهُ عَنْهُ came to Musaylimah the Liar before he became Muslim, and Musaylimah said to him: What was revealed to your friend in Makkah just now? Amr said to him: A brief but eloquent surah was revealed to him. He said: What is it? He said: *{By time, Indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to hold fast to truth and advised each other to hold fast to patience}* [al-Asr 103:1-3].

Musaylimah thought for a while, then he lifted his head and said: Something similar to it has been revealed to me. Amr said: What is it? Musaylimah said: **O hyrax (wabr), O hyrax, you have no more than two ears and a chest (sadr), and the rest of you is nothing but feet (naqr).** The hyrax is a small wild animal, the size of a cat. Then he said: What do you think, O Amr? Amr said to him: By Allah, you know that I know that you are a liar.

Ash-Shafi'i رَحِمَهُ ٱللَّهُ said: If people reflect on this surah, it will suffice them.

Commentary

{By time} – here Allah عَزَّوَجَلَّ swears by time, within which the actions of the children of Adam, both good and bad, take place.

{Indeed, mankind is in loss}. Mankind is in a state of loss and doom in all their affairs, in this world and in the Hereafter.

The wording of this phrase, *{is in loss}*, is more emphatic than simply saying that man is a loser. That is because the word "in" indicates that man is enveloped by loss, so it is as if he is sinking in loss, and loss is encompassing him on all sides.

{Except for those who have believed and done righteous deeds} an exception is made from being in a state of loss for those who believe in their hearts and do righteous deeds and actions.

{Righteous deeds} include those which meet two criteria:

- **The first is** sincerity towards Allah عَزَّوَجَلَّ Alone;
- **The second is** following the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

{and advised each other to hold fast to truth} that is, they advised one another to adhere to the truth, which means doing acts of obedience and worship, and refraining from that which is prohibited.

{and advised each other to hold fast to patience} that is, to be patient in obeying Allah, and in bearing calamities and divine decrees, and in putting up with the annoyance of those who cause annoyance among those whom they enjoin to do what is right and forbid to do what is wrong.

What we learn from these verses:

1

All the children of Adam are in a state of loss, and loss envelops them on all sides, except those who acquire these four characteristics: **faith, righteous deeds, advising one another to hold fast to truth, and advising one another to hold fast to patience.**

2

Loss is of various levels. It may be loss in an absolute sense, as in the case of those who lose in this world and the Hereafter, thus missing out on the bliss of Paradise and deserving Hell. Or it may be loss in some ways and not others. Therefore Allah describes every human as being in a state of loss, because he is a loser in one way or another, except those who acquire the four characteristics mentioned above.

3

The characteristics that will save a person from being a loser in any way are four. They are as follows:

- Faith or belief in what Allah has enjoined us to believe in. There can be no faith without knowledge, for faith stems from knowledge and cannot be complete except through knowledge.
- Righteous deeds, which includes all good deeds, both visible and hidden, having to do with the rights of Allah and the rights of His slaves, both what is obligatory and what is encouraged (mustahabb).
- Advising one another to hold fast to truth, which is faith and righteous deeds; that is, urging one another and encouraging one another to do that.
- Advising one another to hold fast to patience in obeying Allah عَزَّوَجَلَّ, in refraining from disobeying Allah عَزَّوَجَلَّ, and in bearing the painful decrees of Allah.

Activities

1. Which is more eloquent, saying that "mankind is in loss" or saying that "man is a loser"? Explain that, giving the reason why it is so.

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.....

.....

.....

2. How do we judge whether deeds are righteous?

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3. What are the practical steps one may take to attain the four characteristics that will save a person from loss?

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UNIT 11

11

Surat al-Humazah

is a Makkan surah (revealed before the Hijrah)

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ﴿٢﴾
يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ﴿٣﴾ كَلَّا ۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴿٤﴾
وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾ نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾ ٱلَّتِى تَطَّلِعُ
عَلَى ٱلْأَفْـِٔدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِى عَمَدٍ مُّمَدَّدَةٍۭ ﴿٩﴾﴾

Allah عَزَّوَجَلَّ says: *{Woe to every scorner and mocker who collects wealth and [continuously] counts it. He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled, which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them in extended columns}* [al-Humazah 104:1-9].

Commentary

{Woe} – this is a threat and warning of calamity and intense punishment.
{to every scorner and mocker} this includes everyone who is like that.
The scorner (hammaz) is one who shames people and criticizes them by means of gestures, such as pulling a face, or pointing out a person's fault. The mocker (lammaz) is the one who shames them by means of words, as mentioned in the verse in which Allah عَزَّوَجَلَّ says: *{And among them are some who criticize you [yalmizuka] concerning the [distribution of] charities}* [at-Tawbah 9:58].

It was said to Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا: Who are these people whom Allah warns with the word woe (wayl)? He said: They are the ones who go around spreading malicious gossip, causing division between people who love one another, and seeking out people's worst faults in order to expose them.

Commentary

{Who collects wealth and [continuously] counts it}. Such a person has no aim except to accumulate wealth, count it and exult in it; he has no desire to spend it in charitable ways or uphold ties of kinship. This is like the verse in which Allah عَزَّوَجَلَّ says: *{And collected [wealth] and hoarded}* [al-Ma'arij 80:18].

He is described as counting it because of his infatuation with wealth; so every time he goes to his money box, he counts it, night and day, when he knows that nothing has been taken from it or added to it. But because of his intense love of wealth, he keeps coming to it and counting it. Hence the Arabic word is mentioned in an emphatic form, meaning that he counts it frequently.

{He thinks that his wealth will make him immortal} – he thinks that the wealth he has accumulated and counted, and has been too stingy to spend it, will make him immortal in this world, so he will never die.

{No!} This is a word of rebuke and deterrence, which conveys a negation. In other words, the matter is not as he thinks, that his wealth will make him immortal.

{He will surely be thrown into the Crusher} that is, on the Day of Resurrection, he will be thrown into al-Hutamah (the Crusher). Al-Hutamah is one of the names of Hell, which is also called Jahannam (Gehenna), Saqar (Hell), and Laza (raging fire). It is so called because it crushes (tahtim) and smashes everything that is thrown into it.

The word translated here as throwing refers to flinging, and is mostly used in relation to throwing something that is disliked.

The author of al-Kashshaf said, concerning the verse *{So We took him [Pharaoh] and his soldiers and threw them into the sea}* [al-Qasas 28:40]: The wording likens them, by way of scorning them, to the pebbles that one may pick up and fling aside.

{And what can make you know what is the Crusher?} This appears in the form of a question, to emphasize how momentous and significant it is. In other words: what will make you realize, O Muhammad, what the Crusher is?

{It is the fire of Allah , [eternally] fueled}. This is the answer. In other words, it is the fire of Allah that is kindled for the scorner and mocker, and for those who accumulate wealth and refuse to do good.

The fire is described as belonging to Allah in order to emphasize how terrifying it is, for it is fire that was created by the One Who has the power to create immense things.

{Which mounts directed at the hearts} that is, it penetrates deeply so that its pain and heat reach the heart, because it is so intense.

{Indeed, Hellfire will be closed down upon them} that is, it will be closed and locked on them.

Commentary

{In extended columns} that is, long columns that extend in all directions and on all sides, so that no one will be able to open it or escape from it. *{Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny"}* [as-Sajdah 32:20].

Ibn Aashur said: What is meant by Hell being closed down upon them – we seek refuge with Allah – is that the punishment will be ongoing, and there is no hope of escape from it, like prisoners upon whom the door of the prison is locked. This is a depiction to enable people to envisage this intense punishment by describing something with which they are familiar. But the reality of the punishment of Hell is far worse than any kind of punishment and suffering that is known to man.

What we learn from these verses:

1

Allah عَزَّوَجَلَّ describes these people in this surah, not only for us to recite it or to learn and understand its meanings, but so that we may beware of acquiring these blameworthy characteristics, namely shaming people with our words or gestures, and being so keen to accumulate wealth that it is as if man was only created to accumulate wealth so that he would have it forever, or so that the wealth would make him immortal. This is so that we will know that whoever is like this, the requital for that will be this Fire which is as Allah describes it: the Crusher which will reach people's hearts and be closed down upon them, in extended columns.

The form of the words translated here as scorner and mocker indicates that the doer of the actions referred to is one for whom these actions have become a habit.

2

Activities

1. Complete the following sentences:

a. The scorner (hammaz) is the one who ....., such as ....., or with gestures .....

b. The mocker (lammaz) is the one who ....., as mentioned in the verse .....

c. The Crusher (al-Hutamah) is one of the names of ..... It is so called because it .....

2. The words *{He will surely be thrown into the Crusher}* indicate that the people of Hell are despised. Explain why they are despised.

.....

.....

.....

3. This surah addresses some social and moral problems. Write down some solutions to these problems, based on what you have learned from this surah, in no more than three lines.

.....

.....

.....

UNIT 12 **12**

Surat al-Feel

is a Makkan surah (revealed before the Hijrah)

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِى تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِم
بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ﴿٥﴾﴾

Allah عَزَّوَجَلَّ says: *{Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant? Did He not make their plan go awry? And He sent against them birds in flocks, striking them with stones of hard clay, and He made them like eaten straw}* [al-Feel 105:1-5].

The name of the surah

According to some of the early generations, the name of this surah is given as "Alam tara (Have you not considered)." This is the name that Al-Bukhari gives it. However, in all Mushafs and books of tafsir (exegesis) it is called al-Feel.

What has been narrated concerning the story of the elephant:

In as-Sahihayn, it is narrated that on the day of the conquest of Makkah, the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Indeed Allah عَزَّوَجَلَّ held the elephant back from Makkah, and He has given His Messenger and the believers power over it. Indeed, no one was ever given permission to fight in it before me, and no one will be given permission to fight in it after me. Indeed, permission to fight in it was granted to me only for part of a day. Indeed, from this hour on it is forbidden to fight in it, for it is sacred.»**

Commentary

{Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?} That is, have you not seen in your mind's eye, O Muhammad, how your Lord dealt with the companions of the elephant, who came from Yemen, intending to destroy the Kaaba? They were Ethiopians, and their leader was Abrahah al-Habashi al-Ashram. This was one of the blessings that Allah bestowed upon Quraysh; He averted from them the companions of the elephant, who had decided to destroy the Kaaba and erase all trace of it. They were a Christian people. Allah destroyed them, humiliated them, thwarted their plans, caused their efforts to fail and repelled them in the worst manner.

Abd al-Muttalib spoke his famous lines of verse:

O Allah, every slave of Yours will protect his property, so protect Your sanctuary.

Their cross and their plan will not overcome Your plan.

{Did He not make their plan} that is, their plot and their efforts to destroy the Kaaba.

{go awry} that is, result in loss and waste, and be rendered futile, for He destroyed them in the worst manner.

{And He sent against them birds in flocks} that is, your Lord sent against them many groups of birds, one after another, coming from all directions.

The word ababeel (translated here as flocks) is plural; there is no singular form.

{Striking them with stones of hard clay} that is, these flocks of birds pelted the companions of the elephant with stones of hard clay.

Sijjeel (translated here as hard clay) refers to baked clay, because baking makes it harder. The commentators said: Each bird had three stones: two stones in its talons and one in its beak, and they started pelting them with the stones. The stones were not large; rather they were small.

Commentary

When a stone struck one of these people in his head, it emerged from his rear end. *{And He made them like eaten straw}*. The word asf (translated here as straw) refers to dried-up plants that have been eaten. Allah made the companions of the elephant like plants that are eaten by animals, which then defecate and the dung dries out and becomes scattered. Ibn Aashur said: The word asf (translated here as straw) refers to the leaves of crops; it is the plural of the word asfah. It refers to when animals get into the crop and eat it, trampling it with their feet and eating the tops and sides of the plants, pushing them to the ground, after they were green and fresh. This is a depiction of the state in which the companions of the elephant ended up after having been strong and powerful, and how they fell to the ground, dead.

What we learn from these verses:

1. This surah reminds us that the Kaaba is the sanctuary of Allah, and that Allah protected it from those who intended ill towards it; He manifested His anger against them and punished them. What befell them was also a reminder to Quraysh that the One Who did that was the Lord of that House, and that there was no share of it for the idols that they had set up around it.

2. This surah gave reassurance to the Prophet ﷺ that Allah would ward off from him the plot of the polytheists. For it was more appropriate to believe that the One Who warded off the plot of those who plotted to destroy His house would ward off the plot of those who plotted against His Messenger ﷺ and His religion.

3. This surah was a reminder that Allah's decree always prevails, that the polytheists should not be deceived by their power, strength and numbers, and that the Prophet ﷺ should not lose resolve when seeing the tribes rally against him, for Allah had destroyed those who were stronger than them and greater in number.

Activities

1. Explain the meaning of the following words:

a. Tadleel.....

b. Ababeel.....

c. Sijjeel.....

d. Asf.....

2. Is the story of the companions of the elephant mentioned again in the Quran, as many other stories are mentioned repeatedly in the Quran?

.....

.....

.....

3. List the three things that we learn from the story of the companions of the elephant.

.....

.....

.....

UNIT 13 **13**

Surat Quraysh

is a Makkan surah (revealed before the Hijrah)

﴿لِإِيلَٰفِ قُرَيۡشٍ ١ إِۦلَٰفِهِمۡ رِحۡلَةَ ٱلشِّتَآءِ وَٱلصَّيۡفِ ٢
فَلۡيَعۡبُدُواْ رَبَّ هَٰذَا ٱلۡبَيۡتِ ٣ ٱلَّذِيٓ أَطۡعَمَهُم مِّن جُوعٖ
وَءَامَنَهُم مِّنۡ خَوۡفِۭ ٤﴾

Allah عَزَّوَجَلَّ **says:** *{For the blessings [We have bestowed upon] Quraysh - the blessing of their regular journeys, winter and summer - Let them worship the Lord of this House, Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear}* [Quraysh 106:1-4].

This surah is connected to the one that precedes it, because the surah that precedes it highlights the blessings that Allah bestowed upon the people of Makkah and how He dealt with the companions of the elephant, who headed towards Makkah to destroy the Kaaba. In this surah, Allah highlights another great blessing that He bestowed upon the people of Makkah.

Commentary

{For the blessings [We have bestowed upon] Quraysh} that is, for bringing them together and causing them all to reside in their safe land, or for the blessing of their travelling safely in winter and summer.

Allah begins this surah in this brilliant way, starting by mentioning the blessings that they enjoyed.

What is meant is: so let them worship the Lord of this House, because He has granted them safety in their journeys when they are travelling, and when they are at home with their people and are not travelling.

This great security was granted to them when they were travelling and when they stayed at home, as Allah says elsewhere: *{Have they not seen that We made [Makkah] a safe sanctuary, while people are being snatched away all around them?}* [al-Ankabut 29:67].

Quraysh was the nickname of the ancestor from whom many tribes and clans were descended. His real name was Fihr ibn Malik ibn an-Nadr ibn Kinanah.

{the blessing of their regular journeys, winter and summer} – this is describing the blessing that was bestowed on Quraysh, which was mentioned first in general terms, and is now mentioned in more specific terms. This serves to emphasize the meaning that is being conveyed, so that it will be instilled in the listener's mind. Another example of that appears elsewhere in the Quran: *{that I might reach the ways, the ways into the heavens}* [Ghafir 40:36-37].

{Let them worship the Lord of this House} that is, because of these immense blessings, it becomes incumbent upon them to worship Allah عَزَّوَجَلَّ.

Ibadah (worship) means humbling oneself before Allah عَزَّوَجَلَّ out of love and veneration.

{the Lord of this House} means the Lord of the Holy Kaaba. Allah عَزَّوَجَلَّ describes it as belonging to Him in the verse in which He says: *{and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate}* [al-Hajj 22:26].

Here the House is mentioned in conjunction with mention of Allah as Lord, as He says *{the Lord of this House}*, by way of honouring the House and highlighting its lofty status.

Commentary

{Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear}.

Here Allah explains the blessings that He bestowed upon them, blessings both apparent and hidden.

- **Feeding them and saving them from hunger was protecting them from destruction due to an invisible cause.**
- **Making them safe and saving them from fear was protecting them from destruction due to a visible cause.**

Thus Allah عَزَّوَجَلَّ reminded them of this blessing.

The most secure place on earth is Makkah; hence its trees are not to be cut down, its grass is not to be cut, its lost property is not to be picked up, its game is not to be hunted, and no blood is to be shed in it.

This entire surah is a reminder to Quraysh of the blessings that Allah bestowed upon them by causing them to reside in the vicinity of this sacred House, and by saving them from fear and saving them from hunger.

What we learn from these verses:

1. Allah commanded Quraysh to affirm that Allah عَزَّوَجَلَّ Alone is the Lord (ar-Rabb), reminding them of the blessing that Allah had bestowed upon them by enabling them to travel in the land for trade, with two journeys, in the winter and the summer, with no fear of any raid or attack by an enemy whilst travelling.

2. Allah عَزَّوَجَلَّ made them safe from famine and from fear, because of the well-entrenched high esteem in which the Arabs held them, for they were the dwellers of the sanctuary and the custodians of the Kaaba.

Activities

1. **What is the connection between Surat Quraysh and Surat al-Feel?**

.....

.....

.....

2. *{Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear}*. **This verse highlights two blessings, one visible and the other hidden. Explain that.**

.....

.....

.....

3. **List three lessons that we learn from this Surah.**

.....

.....

.....

UNIT 14 14

Surat al-Maa'un

is a Makkan surah (revealed before the Hijrah)

﴿أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾ فَذَٰلِكَ ٱلَّذِى يَدُعُّ
ٱلْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ
لِّلْمُصَلِّينَ ﴿٤﴾ ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ٱلَّذِينَ
هُمْ يُرَآءُونَ ﴿٦﴾ وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾﴾

Allah عَزَّوَجَلَّ says: *{Have you seen the one who denies the Recompense? For that is the one who drives away the orphan and does not encourage the feeding of the poor. So woe to those who pray [but] who are heedless of their prayer - Those who make show [of their deeds] and withhold [simple] assistance}* [al-Maa'un 107:1-7].

Commentary

{Have you seen the one who denies the Recompense?} That is, have you seen, O Muhammad, the one who denies the reckoning and the requital, and the reward and punishment of Allah, so he does not obey Him with regard to His commands and prohibitions?

{For that is the one who drives away the orphan}. This one who denies the recompense is the one who also drives away the orphan, withholds his rights, mistreats him and suppresses him. The word yadu'u (translated here as "drive away") refers to pushing someone away violently. A related word is used to refer to depriving someone of his due rights. The same verb also appears in the verse in which Allah عَزَّوَجَلَّ says: *{The Day they are thrust [yuda'oona] toward the fire of Hell with a [violent] thrust [da'an]}* [at-Tur 52:13].

{And does not encourage the feeding of the poor}, so he does not feed them himself, nor does he instruct others to do so. So he does not urge himself or anyone else to do that, because he denies the reward and is stingy with his wealth.

Commentary

These words – **denies,** and **drives away,** and **encourage** – appear in the present tense, to indicate that these actions are done repeatedly by this person, as he persists in doing them. *{So woe to those who pray [but] who are heedless of their prayer}*. Wayl (translated here as "woe") is a word of warning that appears frequently in the Quran. It is a warning of doom and punishment on the Day of Resurrection for those who should pray and have committed themselves to doing it, but they have become heedless about it, either in the sense that they neglect it altogether, as Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said, or in the sense that they are heedless about offering the prayer at the times ordained for prayer in Islamic teachings.

Ataa ibn Dinar said: Praise be to Allah, Who said *{[But] who are heedless of their prayer}* and did not say "heedless in their prayer."

In Sahih Muslim, it is narrated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«That is the prayer of the hypocrite: he sits watching the sun until, when it is between the two sides of the head of the Shaytan** [that is, very low in the sky]**, he gets up and pecks out four rakahs in which he remembers Allah only a little.»**

{Those who make show [of their deeds]} – so they show off to people when they pray, or they show off to people everything that they do of righteous deeds, so that they will praise them. This is like the verse in which Allah عَزَّ وَجَلَّ says: *{And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little}* [an-Nisa 4:142].

In Sahih Muslim, it is narrated from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he said: **«Allah عَزَّ وَجَلَّ said: 'I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed.'»**

{And withhold [simple] assistance} that is, they do not worship the Lord properly and do not show kindness to His creation, to the extent that they do not even lend something that could be useful and helpful and could then be returned to them.

The word maa'un (translated here as [simple] assistance) comes from the word al-ma'n, which means little. It is a word that is used to refer to the things that people lend to one another, such as buckets, axes, cooking pots and things that no one would withhold, such as water and salt.

What we learn from these verses:

1

What is required of the individual, after reading this surah and understanding what it says is to examine himself: does he have these characteristics or not? If he has these characteristics – meaning that he has failed to pray properly and has been heedless about it, and has withheld good from others – then he should repent and turn back to Allah; otherwise let him receive tidings of punishment – we seek refuge with Allah.

If he is not like that, then let him be of good cheer.

The purpose of the Holy Quran is not just to be recited by way of worshipping Allah عَزَّوَجَلَّ only; rather its purpose is to be followed and its teachings adhered to as well. Hence Aisha رَضِيَ اللَّهُ عَنْهَا said: The Prophet's character was the Quran. In other words, his attitude and manners to which he adhered were learned from the Quran.

2

What **heedlessness** means is becoming careless about something of which you have prior knowledge. In this verse, heedlessness refers to turning away from and deliberately failing to do something by way of disrespect and ridicule. This is like the verse in which Allah عَزَّوَجَلَّ says: *{and you would forget what you associate [with Him]}* [al-An'am 6:41]; that is, you would turn away from them.

Similarly, the word ghaflah (heedlessness) is used to refer to turning away in the verse in which Allah عَزَّوَجَلَّ says: *{because they denied Our signs and were heedless [ghaafileen] of them}* [al-A'raf 7:136]; that is, they turned away from them. And Allah عَزَّوَجَلَّ says: *{and those who are heedless [ghaafileen] of Our signs}* [Yunus 10:7]; that is, they turn away from them. So the word ghaflah is used to refer to turning away.

Activities

1. Explain the meaning of the following words:

a. Yadu'u.....

b. Yahuddu.....

c. Al-maa'un.....

2. Quote a prophetic hadith that matches the following?

a. The verse in which Allah عَزَّوَجَلَّ says: *{who are heedless of their prayer}*.

.....

b. The serious nature of showing off.

.....

3. This surah mentions four examples of bad conduct. List them.

.....

.....

UNIT 15 **15**

Surat al-Kawthar

is a Makkan surah (revealed before the Hijrah)

﴿إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ١ فَصَلِّ لِرَبِّكَ وَٱنۡحَرۡ ٢
إِنَّ شَانِئَكَ هُوَ ٱلۡأَبۡتَرُ ٣﴾

Allah عَزَّوَجَلَّ says: *{Indeed, We have granted you, [O Muhammad], al-Kawthar (abundance), so pray to your Lord and sacrifice [to Him Alone]. Indeed, your enemy is the one cut off}* [al-Kawthar 108:1-3].

What has been narrated concerning this surah:

Muslim narrated that Anas رَضِيَ ٱللَّهُ عَنْهُ said: Whilst the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was among us one day, he took a nap, then he raised his head, smiling. We said: What has made you smile, O Messenger of Allah? He said: **«A surah was revealed to me just now.»** And he recited: **«***{In the name of Allah, the Most Gracious, the Most Merciful. Indeed, We have granted you, [O Muhammad], al-Kawthar (abundance)…}***»** to the end of the surah.

Commentary

{Indeed, We have granted you, [O Muhammad], al-Kawthar (abundance)}. The linguistic meaning of the word al-kawthar is abundant good. This is how the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was, for Allah عَزَّوَجَلَّ granted him much good in this world and the Hereafter, including the mighty river in Paradise which is called **al-Kawthar**.

Commentary

It was narrated from Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا that when *{Indeed, We have granted you, [O Muhammad], al-Kawthar (abundance)}* was revealed, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Al-Kawthar is a river in Paradise; its banks are gold and its water flows over pearls; its water is whiter than milk and sweeter than honey.»** Narrated by Ahmad; classed as sahih by al-Albani.

It was narrated that Abdullah said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«I will reach the cistern (al-hawd) ahead of you.»** Agreed upon.

The context indicates that these words were by way of glad tidings and telling of something good that will be given to him. In other words: We shall give you al-Kawthar. The verse is not speaking of something that had already been given.

The use of the plural pronoun *{Indeed, We}* is indicative of the greatness of the One Who gave this promise, and indicates that the blessing that is to be bestowed will be abundant and great.

{So pray to your Lord and sacrif ice [to Him Alone]} – this is what is expected of him in response to this glad tiding: he should show gratitude to his Lord for it by praying and sacrificing to Allah عَزَّ وَجَلَّ. Prayer involves actions and words that are indicative of veneration and praise for Allah, and that is an expression of gratitude for His blessing. The same applies to sacrifice; it is done for Allah عَزَّ وَجَلَّ as an act of veneration and gratitude.

{Indeed, your enemy} that is, the one who hates you, criticizes you and impugns you.

{is the one cut off} that is, he is cut off from all good, cut off from having any good deeds to his credit, and cut off from any remembrance of his name after he dies.

This was a response to something that many of the foolish among Quraysh used to say because the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had no son. Hence he used to say: He will be cut off when he dies and we will be rid of him, and his issue will end with his death. But Allah عَزَّ وَجَلَّ said: *{Indeed, your enemy is the one cut off}*, meaning: cut off and deprived of the mercy of Allah عَزَّ وَجَلَّ, and even if he has sons, they will not benefit him.

What we learn from these verses:

Just as this applies to the one who hates the Prophet ﷺ, it also applies to the one who hates his teachings and laws.

Therefore the one who hates the teachings and laws of the Messenger ﷺ, or hates one of the symbols or rituals of Islam, or hates any of the acts of worship in which people worship Allah in the religion of Islam, is a disbeliever who is beyond the bounds of the faith, because Allah عَزَّوَجَلَّ says: *{That is because they disliked what Allah revealed, so He rendered worthless their deeds}* [Muhammad 47:9].

And deeds are only rendered worthless because of disbelief.

So whoever dislikes the obligation of prayer is a disbeliever, even if he prays.

Whoever dislikes the obligation of zakat is a disbeliever, even if he gives zakat.

If any woman dislikes the fact that plural marriage is permissible, if that is because of a natural aversion to sharing a co-wife, she is not to be blamed for that, but if it stems from a dislike of what Allah has permitted, then she is in grave danger; she must be content with what Allah has permitted and accept it.

Activities

1. **Who is referred to in the words *{Indeed, your enemy is the one cut off}*?**
2. **After Allah gave His Prophet ﷺ the glad tidings of al-Kawthar, He instructed him to pray and sacrifice. What do you learn from that?**
3. **What is meant by the words shani'aka and al-abtar?**

UNIT 16 **16**

Surat al-Kafirun

is a Makkan surah (revealed before the Hijrah)

﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ
أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَآ أَنتُمْ
عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ﴿٦﴾﴾

Allah عَزَّوَجَلَّ says: *{Say, "O disbelievers, I do not worship what you worship, and you do not worship what I worship. I have never worshipped what you worship, and you do not worship what I worship. For you is your religion, and for me is my religion"}* [al-Kafirun 109:1-6].

Reasons for revelation:

Some of Quraysh – including al-Walid ibn al-Mugheerah, Umayyah ibn Khalaf, al-Asi ibn Wa'il, Abu Jahl and others of their ilk – said: O Muhammad, follow our religion and we will follow your religion; worship our gods for one year and we will worship your God for one year. He said: **«Allah forbid that we should associate anything with Him»**. Then this surah was revealed, disavowing their gods.

The virtue of this surah and acting in accordance with it:

It was narrated that Muawiyah رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Recite** *{Say, "O disbelievers ...}* **then sleep when you have finished it, for it is a disavowal of shirk.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

It was narrated by at-Tirmidhi that this surah is equivalent to one quarter of the Quran. Classed as sahih by al-Albani.

The virtue of this surah and acting in accordance with it:

In Sahih Muslim, it is narrated from Jabir رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ used to recite Surat al-Kafirun and *{Qul Huwa Allaahu ahad (Say, "He is Allah, [who is] One)…}* in the two rakahs following tawaf.

In Sahih Muslim, it is narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah ﷺ recited these two surahs in the two [Sunnah] rakahs of Fajr.

It was narrated from Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا that the Messenger of Allah ﷺ recited in the two [Sunnah] rakahs before Fajr and the two [Sunnah] rakahs after Maghrib, twenty-odd times or between ten and twenty times, *{Say, "O disbelievers}* and *{(Say, "He is Allah , [who is] One)…}*. Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

Commentary

{Say, "O disbelievers} – this includes every disbeliever on the face of the earth, even though those to whom it was initially addressed were the disbelievers of Quraysh.

You must address every disbeliever, in your heart or verbally, if he is present, in order to disavow him and what he worships.

We have noted above that they, in their ignorance, called the Messenger of Allah ﷺ to worship their idols for one year, and they would worship his God for one year. Then Allah revealed this surah, in which He instructed His Messenger ﷺ to disavow their religion completely, as He said:

{I do not worship what you worship} that is, at present, namely the idols and rivals.

The Muslim in every era must disavow in this manner everything that is worshipped besides Allah, whether it is a wali ("saint"), a grave or anything else.

How great is the need for those who call people to Islam today to disavow everything that is worshipped besides Allah in this unequivocal and decisive manner!

{And you do not worship what I worship} namely Allah Alone, with no partner or associate.

{I have never worshipped what you worship} that is, in the past, I never worshipped what you worshipped. What is meant is: I was never known to do that.

Commentary

{And you do not worship what I worship}. This is repeated, so as to leave no room for any doubt or suspicion, for there can be no doubt or suspicion after the affirmation has been repeated in this manner.

{For you is your religion}, namely shirk and the requital that will result from it.

{and for me is my religion} namely Islam, and the reward that will result from it.

So this is my religion: pure Tawhid (affirmation of the oneness of Allah), which means that the Muslim takes all his concepts, values, beliefs and laws that regulate his conduct from Allah, to the exclusion of all others, in all aspects of life.

What we learn from these verses:

1. Disavowal of the worship of anything other than Allah عَزَّوَجَلَّ. Thus it is obligatory to disavow the religion of the Jews, Christians and polytheists in every place and time, with no syncretism, half solutions or meeting halfway.

2. Tawhid is one path, and shirk is a different path, and never the twain shall meet. Tawhid is a path by means of which a person turns to Allah Alone, with no partner or associate, and it defines the source from which a person takes his beliefs and religious practices, uncontaminated by shirk in any way whatsoever, whether visible or hidden.

3. It is obligatory to be sincere to Allah عَزَّوَجَلَّ Alone, and not worship anyone or anything except Allah Alone, with no partner or associate

Activities

1. **Quote prophetic hadiths concerning the following:**

a. **The virtue of Surat al-Kafirun.**

.....

b. **The reason for its revelation.**

.....

c. **Acting in accordance with it.**

.....

2. **What do we learn from the repetition of the verse** *{And you do not worship what I worship}*?

.....

.....

.....

.....

UNIT 17

17

Surat an-Nasr

is a Madinan surah (revealed after the Hijrah).

It is also known as Surat at-Tawdee (Surah of Farewell).

﴿إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ١ وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ أَفۡوَاجٗا ٢ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا ٣﴾

Allah عَزَّوَجَلَّ says: *{When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then glorify and praise your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance}* [an-Nasr 110:1-3].

The virtue of this surah:

Al-Bukhari narrated that Aisha رَضِيَ ٱللَّهُ عَنْهَا said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ never offered any prayer after *{When the victory of Allah has come and the conquest}* was revealed to him but he would say in it: **«Glory and praise be to You, our Lord; O Allah, forgive me.»**

Ahmad narrated that Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمَا said: When *{When the victory of Allah has come and the conquest}* was revealed, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ realized that he had been given the news of his approaching death. Classed as hasan by al-Arna'ut.

Ibn Jareer narrated that Abu'l-Aliyah said: When *{When the victory of Allah has come and the conquest}* was revealed, and the news of his approaching death was given to the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he never got up from any gathering he attended without saying: **«Subhanaka Allahumma wa bi hamdika, ashhadu an laa ilaaha illa anta, astaghfiruka wa atoobu ilayk (Glory and praise be to you O Allah; I bear witness that there is no god worthy of worship except You; I seek your forgiveness and repent to you).»**

Al-Hasan said: He was informed that his death was approaching, so he was instructed to glorify Allah and seek His forgiveness, so that his life would end with an increase in righteous deeds. It was said that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ lived for two more years after the revelation of this surah. It is equivalent to one quarter of the Quran. At-Tirmidhi narrated – and classed the report as hasan – from Anas that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to a man: **«Have you not memorized *{When the victory of Allah has come and the conquest}*?»** He said: Yes. He said: **«[It is equivalent to] one quarter of the Quran.»**

Commentary

{When the victory of Allah has come and the conquest} that is, when the victory of Allah comes, O Muhammad, over your people, namely Quraysh. "Conquest" refers to the conquest of Makkah, which occurred in Ramadan 8 AH. Allah called it "a clear conquest", as He عَزَّوَجَلَّ says: *{Indeed, We have given you, [O Muhammad], a clear conquest}* [al-Fath 48:1].

"Multitudes" refers to large numbers of distinct groups.

It was narrated that Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: Whilst the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in Madinah, he said: **«Allahu akbar, Allahu akbar, the victory of Allah has come and the conquest; the people of Yemen have come.»** It was said: O Messenger of Allah, who are the people of Yemen? He said: **«People who are tender of heart and gentle of nature. Faith is Yemeni, understanding of religion is Yemeni, and wisdom is Yemeni.»** Narrated by Ibn Jareer at-Tabari; a similar report was narrated in as-Sahihayn.

It was narrated by al-Hakim, who classed it as sahih, that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited the words *{And you see the people entering into the religion of Allah in multitudes}* and said: **«They will surely exit it in multitudes, just as they entered it in multitudes.»**

{Then glorify and praise your Lord and ask forgiveness of Him} Allah instructed His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to glorify Him and instructed him to seek forgiveness.

Tasbeeh (glorifying) means declaring Allah عَزَّوَجَلَّ to be far above anything that is not befitting to His majesty.

Hamd (praise) means praising Him for His perfect attributes, with love and veneration.

Istighfar (seeking forgiveness) means asking for forgiveness.

{Indeed, He is ever Accepting of repentance} that is, keen to accept the repentance of His slaves. This is a beautiful promise from Allah عَزَّوَجَلَّ that He will accept the repentance of His slaves if they seek forgiveness and turn to Him. Thus He will enable them to repent, then will accept it from them, out of the vastness of His mercy and immense grace.

What we learn from these verses:

Glorification and praise of Allah are mentioned before seeking forgiveness: *{Then glorify and praise your Lord and ask forgiveness of Him}*. That is because glorification means declaring Allah عَزَّوَجَلَّ to be far above any shortcoming, so this is purely for Him.

- Praise, however, means praising and thanking Allah for His blessings; this refers to the individual doing what is required of him of giving thanks to the Bestower of blessings, so it is something that is shared between Allah عَزَّوَجَلَّ and His slave.
- In contrast, the benefit of seeking forgiveness is only for the individual, because it is asking Allah for forgiveness and pardon of sins.

Thus Allah عَزَّوَجَلَّ mentions these three things on three different levels: that which is for Allah عَزَّوَجَلَّ Alone; that which is shared between the individual and Allah عَزَّوَجَلَّ; and that which is for the individual only. This is an example of great Quranic etiquette.

- The instruction to seek forgiveness in these verses is only because of the arrogance that may enter a person's heart as a result of being intoxicated with victory. This is something that it is difficult to guard against in the human heart, so forgiveness should be sought for it.
- One may also seek forgiveness for thoughts that may cross one's mind of feeling impatient and thinking that Allah's promise of victory is slow in coming, as Allah عَزَّوَجَلَّ says elsewhere: *{…until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near}* [al-Baqarah 2:214]. So forgiveness is to be sought from this.
- And one should seek forgiveness from falling short in praising and thanking Allah.

- Seeking forgiveness in the moment of victory makes a person acknowledge his shortcomings and helplessness; that will help him to suppress his feelings of arrogance through seeking pardon and forgiveness. This is the attitude of the prophets at all times.

- This was the attitude of Yusuf عَلَيْهِ السَّلَامُ after he attained victory and power, and was reunited with his family and brothers: *{My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous}* [Yusuf 12:101]. Power and status were of no significance at this moment.

- This was the attitude of Sulaiman عَلَيْهِ السَّلَامُ when he saw the throne of the Queen of Saba standing before him. He said: *{This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous}* [an-Naml 27:40].

- This was the attitude of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ throughout his life. At the moment of victory and conquest, which Allah made a sign for him, he bowed to Allah in gratitude atop his mount and entered Makkah in humility, reciting the Book of Allah, and when the victory of Allah and the conquest came to him, he glorified and praised His Lord and sought His forgiveness.

Activities

1. Complete the following:

a. Surat an-Nasr is also called .....

b. After this surah was revealed, the Prophet ﷺ lived for .....

c. It is equivalent to ..... of the Quran .

2. Explain the difference between these three acts of worship: tasbeeh (glorification), hamd (praise) and istighfar (seeking forgiveness).

.....

.....

.....

.....

3. What is the reason why tasbeeh is mentioned first, then hamd, then seeking forgiveness, in Surat an-Nasr?

.....

.....

.....

.....

UNIT 18 **18**

Surat al-Masad

is a Makkan surah (revealed before the Hijrah)

﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ۝١ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥﴾

Allah عَزَّوَجَلَّ **says:** *{May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame And his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fiber}* [al-Masad 111:1-5].

The reason for revelation:

It was narrated that Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمَا said: When the words *{And warn, [O Muhammad], your closest kindred}* [ash-Shu'ara 26:214] were revealed, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ climbed Mount Safa and started calling out: **«O Banu Fihr, O Banu Adiy...»** – the clans of Quraysh – until they had all gathered, and if a man was not able to go out, he sent an envoy to see what was happening. Abu Lahab and Quraysh came, and the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«What do you think, if I were to tell you that there was a cavalry in this valley intending to raid you – would you believe me?»** They said: Yes, we have never known you to be anything but truthful. He said: **«Then you should know that I am a warner to you ahead of a severe punishment.»** Abu Lahab said: May you be ruined for the rest of the day! Is it for this that you brought us together? Then the verses were revealed: *{May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained}*. Narrated by Al-Bukhari and Muslim.

Commentary

{May the hands of Abu Lahab be ruined, and ruined is he} – this refers to loss, as Allah عَزَّوَجَلَّ says elsewhere: *{And the plan of Pharaoh was not except in ruin}* [Ghafir 40:37]. What is meant is: may Abu Lahab be lost and doomed.

- **The first mention** of ruin is a prayer against him, that he be lost and fail, and that his endeavours go awry, and that all his actions be rendered worthless.
- **The second mention** of ruin is a statement that this has already happened to him, and he is truly lost and doomed.

The verse speaks of two hands, but what is meant is his entire person, as it was the custom of the Arabs to mention part of something by way of meaning the entire thing.

Abu Lahab was one of the paternal uncles of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. His real name was Abd al-Uzza ibn Abd al-Muttalib, and his kunyah was Abu Utbah. He was called **Abu Lahab** ("father of flame") because his face was very bright and handsome.

He hated the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ vehemently; he did him a great deal of harm, scorned him and criticized him and his religion.

It was narrated that Rabeeah ibn Ibad said: I saw the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ during the Jahiliyyah in the market of Dhu'l-Majaz, saying: **«O people, say Laa ilaaha illa Allah (there is no god worthy of worship except Allah), so you will prosper.»** The people were gathered around him, and behind them stood a man with a bright, handsome face and a squint, his hair in two braids; he was saying: He is a liar who has changed his religion. He was following him wherever he went. I asked about him, and they told me about the lineage of the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ; they said to me: This is his paternal uncle, Abu Lahab. Narrated by Ahmad; classed as sahih by al-Arna'ut.

{His wealth will not avail him} that is, nothing of his wealth will avail him or ward off from him the wrath of Allah.

{or that which he gained} that is, his sons. This phrase includes everything that he owned or acquired of sons, wealth, honour and so on.

For Your Information

Commentary

The commentators narrated from Ibn Mas'ud رَضِيَ ٱللَّهُ عَنْهُ that when the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ called his people to faith, Abu Lahab said: If what my brother's son is saying is true, then I shall ransom myself from punishment on the Day of Resurrection with my wealth and my sons. Then Allah revealed the words: *{His wealth will not avail him or that which he gained}*.

{He will [enter to] burn in a Fire of [blazing] flame} That is, he will soon be roasted by a fiercely blazing fire. The fire is described as *{dhaata lahab (of [blazing] flame)}* to highlight the connection of this punishment to the name of Abu Lahab.

{And his wife} – she was one of the leading ladies of Quraysh. Her name was Umm Jameel, Arwa bint Harb ibn Umayyah, the sister of Abu Sufyan.

She helped and supported her husband in his disbelief, denial and stubbornness; hence on the Day of Resurrection she will help in his punishment in the fire of Hell.

{the carrier of firewood} the word translated here as carrier appears in an intensive form, meaning that she will carry a great deal of it. The scholars stated that she used to carry wood in which there were thorns and place it in the path of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

When Abu Lahab was warned of a punishment that matched his kunyah, his wife was also warned of a punishment that matched her actions, so she was warned that just as she carried firewood in this world, she would carry firewood in Hell as fuel for her husband's punishment.

{Around her neck is a rope of [twisted] fiber} that is, a thick and rough rope of which the fibers are twisted tightly.

Saeed ibn al-Musayab رَحِمَهُ ٱللَّهُ said: She had a fine necklace of which she said: I shall certainly spend it in fighting Muhammad. So Allah will punish her by placing a rope of fire on her neck.

What we learn from these verses:

1. Allah عَزَّوَجَلَّ recorded in His Noble Book that will be read for eternity news of His wrath and war against Abu Lahab and his wife, as requital for their plot against Allah's call and His Messenger; He speaks of ruin, doom and mockery in this world and Hellfire in the Hereafter as an appropriate requital for those who plotted against the call of Allah.
How grave an offence it is to bar people from the path of Allah and stand in the way of the call of truth.

2. Allah عَزَّوَجَلَّ has knowledge of how things will turn out. When Allah عَزَّوَجَلَّ revealed this surah, Abu Lahab and his wife were still alive, and He foretold that they would inevitably be punished in the Fire, which means that they would not become Muslim. And it happened as foretold by the Knower of the unseen and the seen.

Activities

1. **What is the difference between the first and second mentions of ruin in the verse** *{May the hands of Abu Lahab be ruined, and ruined is he}*?.

.....

2. **This surah is miraculous in that it foretold the unseen. Explain that.**

.....

3. **What is meant by the words tabbat, al-jeed and al-masad?**

.....

UNIT 19 **19**

Surat al-Ikhlas

is a Makkan surah (revealed before the Hijrah)

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾﴾

Allah عَزَّوَجَلَّ says: *{Say, "He is Allah, [Who is] One, Allah, Who is sought by all. He neither begets nor is begotten, nor is there to Him any equivalent"}* [al-Ikhlas 112:1-4].

The word ikhlas means purity, not mixing with anything different. This surah is called al-Ikhlas because it speaks of the oneness of Allah (Tawhid) and declares Him عَزَّوَجَلَّ to be the only One Who is deserving of worship.

The reason for revelation:

It was narrated from Ubay ibn Ka'b رَضِيَ ٱللَّهُ عَنْهُ that the polytheists said to the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: Tell us about the lineage of your Lord. Then Allah revealed the words: *{Say, "He is Allah, [who is] One, Allah, Who is sought by all"}*. Narrated by Ahmad and at-Tirmidhi; classed as hasan by al-Albani.

The virtue of this surah:

It was narrated that Abu Saeed al-Khudri رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to his Companions: **«Is any one of you unable to recite one third of the Quran in a single night?»** They felt that was too difficult for them, and they said: Who among us is able to do that, O Messenger of Allah? He said: **«Allah al-Ahad as-Samad is [equivalent to] one third of the Quran.»** Narrated by Al-Bukhari.

It was narrated from Aisha رَضِيَ ٱللَّهُ عَنْهَا that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to recite in Witr *{Exalt the name of your Lord, the Most High}* [Surat al-A'la], *{Say, "O disbelievers"}* [Surat al-Kafirun] and *{Say, "He is Allah, [Who is] One"}* [Surat al-Ikhlas]. Narrated by an-Nasai; classed as sahih by al-Albani.

It was narrated from Ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ recited in the two [Sunnah] rakahs before Fajr and the two [Sunnah] rakahs after Maghrib, twenty-odd times or between ten and twenty times, *{Say, "O disbelievers"}* [Surat al-Kafirun] and *{Say, "He is Allah, [Who is] One"}* [Surat al-Ikhlas]. Noted above.

Commentary

{Say, "He is Allah, [Who is] One"}. He is One, unique, with no peer, no helper, no rival, none similar or equivalent to Him.

{Allah, Who is sought by all} – Whom creatures seek and turn to for their needs; the Master Who has full control and dominion; the Majestic Who is perfect in His Majesty; the Almighty Who is perfect in His might. He is the One Who is sought by all, Who neither eats or drinks.

{He neither begets}. The polytheist Arabs said that the angels were the daughters of Allah, the Jews said that Uzair was the son of Allah, and the Christians said that the Messiah was the son of Allah. But Allah declared them to be lying in this verse, and affirmed that He does not beget and there is nothing like unto Him.

{nor is begotten} that is, no one else gave birth to Him. This verse unequivocally confirms that it is impossible for Him to have a progenitor.

{Nor is there to Him any equivalent} that is, He is the Sovereign and Creator of all things, so how could He have among His creation a peer that is equal to Him or is so close to Him that he is almost like Him? Exalted and sanctified be Allah far above that.

What we learn from these verses:

1. It is obligatory to declare that Allah عَزَّوَجَلَّ is far above having a spouse or child. Allah عَزَّوَجَلَّ says elsewhere: *{And they say, "The Most Merciful has taken [for Himself] a son." You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation, that they attribute to the Most Merciful a son. And it is not appropriate for the Most Merciful that He should take a son. There is no one in the heavens and earth but that he comes to the Most Merciful as a servant. He has enumerated them and counted them a [full] counting, and all of them are coming to Him on the Day of Resurrection alone}* [Maryam 19:88-95].

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Allah says: 'The son of Adam disbelieved Me and he had no right to do so. And he reviled Me and he had no right to do so. ... As for his reviling Me, it is his saying: Allah has begotten a son, while I am the One, Who is sought by all. I beget not nor was I begotten, and there is none like unto Me.'»** Narrated by Al-Bukhari.

2

The negation of begetting is mentioned before the negation of being begotten – *{He neither begets nor is begotten}* – because this is more important. The followers of misguidance attributed offspring to Allah عَزَّ وَجَلَّ, but they did not attribute a progenitor to Him. This indicates that one who was begotten or born, such as Isa (Jesus), cannot be divine.

3

Ibn Rushd said in al-Bayan wa't-Tahseel: The scholars are unanimously agreed that if someone recites *{Say, "He is Allah, [Who is] One"}* [Surat al-Ikhlas] three times, the reward for that is not equal to the reward of the one who stays up at night and recites the entire Quran.

Shaykh Ibn Uthaymeen said: That is, it is equivalent to one third of the Quran, but it cannot take the place of one third of the Quran, based on the fact that if a person repeats it three times in an obligatory prayer, that does not mean that he can omit al-Fatihah.

Activities

1. List the situations in which it is narrated in the Sunnah that one should recite Surat al-Ikhlas.

.....

2. List in detail the divine attributes that are mentioned in Surat al-Ikhlas.

.....

3. The phrase {He neither begets} is a refutation of three groups:

   a. The first group is the ..... , who claimed that .....

   b. The second group is the ..... , who claimed that .....

   c. The third group is the ..... , who claimed that .....

4. Why is the negation of begetting mentioned before the negation of being begotten?

.....

UNIT 20 **20**

Surat al-Falaq

is a Madani surah (revealed after the Hijrah).

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ﴿١﴾ مِن شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ﴿٤﴾ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾﴾

Allah عَزَّوَجَلَّ says: *{Say, "I seek refuge in the Lord of daybreak from the evil of that which He creates and from the evil of darkness when it grows intense and from the evil of the blowers on knots and from the evil of an envier when he envies"}* [al-Falaq 113:1-5].

The virtue of this surah:

Muslim narrated that Uqbah ibn Aamir رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Have you heard some verses that were revealed last night, the like of which was never revealed before?** *{Say, "I seek refuge in the Lord of daybreak"}* [Surat al-Falaq] and *{Say, "I seek refuge in the Lord of mankind"}* [Surat an-Nas].**»**

And it was narrated that Uqbah ibn Aamir رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ instructed me to recite the mu'awwidhat (Surat al-Falaq and Surat an-Nas) following every prayer. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

And it was narrated that he رَضِيَ ٱللَّهُ عَنْهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No one ever asked of Allah with the like of these two, or sought refuge with Him with the like of these two.»** Narrated by an-Nasai; classed as sahih by al-Albani.

It was narrated from Aisha رَضِيَ ٱللَّهُ عَنْهَا that when the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ went to his bed every night, he would put his cupped hands together, then he would blow into them and recite into them *{Say, "He is Allah, [Who is] One"}* [Surat al-Ikhlas], *{Say, "I seek refuge in the Lord of daybreak"}* [Surat al-Falaq] and *{Say, "I seek refuge in the Lord of mankind"}* [Surat an-Nas]. Then he would wipe with his hands whatever he could of his body, starting with his head and face, and the front of his body. He would do that three times. Narrated by Al-Bukhari.

Commentary

{Say, "I seek refuge in the Lord of daybreak [falaq]"} falaq (translated here as daybreak) refers to the dawn. A related word appears elsewhere in the Quran: *{[He is] the cleaver of daybreak [faaliq al-isbaah]}* [al-An'am 6:96].

This is a command from Allah to His Messenger, instructing him to seek refuge in Him عَزَّوَجَلَّ. What is meant is: I seek refuge in the cleaver of the daybreak to grant me security from the evils of the night.

{From the evil of that which He creates} that is, from the evil of what He has created in this world and the Hereafter.

{And from the evil of darkness [ghasiq] when it grows intense} – ghasiq refers to the night, when it comes with its darkness, or to the moon, when it is eclipsed and turns dark.

There is no contradiction here, because the moon is the sign of the night. Allah عَزَّوَجَلَّ says elsewhere: *{until the darkness [ghasaq] of the night}* [al-Isra 17:78], referring to its intense darkness.

Ahmad narrated that Aisha رَضِيَ اللَّهُ عَنْهَا said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took me by the hand and showed me the moon when it rose, and he said: **«Seek refuge with Allah from the evil of this ghasiq (the moon) when it is eclipsed.»** Classed as hasan by al-Arna'ut.

{when it grows intense} – the word **waqaba** (translated here as grows intense) refers to entering. In other words, when its darkness encroaches on the light of day.

Allah singles out the most intense times of the night for seeking refuge with Him, because of the likelihood of harm occurring at those times.

{And from the evil of the blowers on knots} – this refers to witches who blow onto knots tied in threads when casting their spells.

Nafth refers to blowing onto knots without spittle; **tafl** refers to blowing with spittle.

{And from the evil of an envier when he envies} that is, the evil soul and eye of the son of Adam, for they used to envy the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as Allah عَزَّوَجَلَّ says elsewhere:

{And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message} [al-Qalam 68:51].

That is, they envy you and seek to harm you with their gaze.

What we learn from these verses:

1. This surah is an instruction from Allah عَزَّوَجَلَّ to his Prophet, first of all, then to all the believers after him, to seek refuge in His protection and seek refuge with Him from every frightening thing, visible or invisible, known or unknown.

2. Allah عَزَّوَجَلَّ mentions the darkness when it grows intense, the blowers on knots, and the envier when he envies, because all the troubles that result in these three cases are hidden and not obvious.

3. **The way to rid oneself of these three evils is:**

- by connecting one's heart to one's Lord, delegating one's affairs to Him, and truly relying on Him;
- and by using the awraad and adhkar that are prescribed in Islamic teachings, by means of which a person may protect himself and guard against the evil of these people.
- The reason why these troubles – which result from practitioners of witchcraft, enviers and so on – have become so widespread among people lately is that people have grown heedless towards Allah and have failed to rely on Him, and they fail to use the awraad and adhkar that are prescribed in Islamic teachings to protect themselves.

For Your Information

Activities

1. **Draw a line between the Quranic words and their meanings:**

(a)	(b)
al-falaq	darkness
al-awdh	blowing without spittle
al-ghasaq	turning to
al-wuqub	daybreak
an-nafth	enter

2. **Try to categorize the types of evil that are mentioned in this surah.**

.....

.....

3. **Describe the correct, Islamically-prescribed way to rid oneself of the evils mentioned in this surah and others like them.**

.....

.....

UNIT 21

21

Surat an-Nas

is a Madani surah (revealed after the Hijrah)

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ﴿١﴾ مَلِكِ ٱلنَّاسِ ﴿٢﴾ إِلَٰهِ
ٱلنَّاسِ ﴿٣﴾ مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ﴿٤﴾ ٱلَّذِى يُوَسْوِسُ
فِى صُدُورِ ٱلنَّاسِ ﴿٥﴾ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ﴿٦﴾﴾

Allah عَزَّوَجَلَّ says: *{Say, "I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer - who whispers [evil] into the hearts of mankind - from among the jinn and mankind"}* [an-Nas 114:1-6].

We have noted above in our discussion of Surat al-Falaq the virtue of these two surahs, al-Falaq and an-Nas, and there is no need to repeat it here.

Commentary

{Say, "I seek refuge in the Lord of mankind"} – Allah عَزَّوَجَلَّ is the Lord of mankind and others; he is Lord of the angels, Lord of the jinn, Lord of the heavens, Lord of the earth, Lord of the sun, Lord of the moon and Lord of everything, but in this context, mankind are singled out for mention.

Commentary

{The Sovereign of mankind} – the Malik (translated here as sovereign) is the owner, ruler and controller.

{The God of mankind} that is, the One Whom people worship, the One to Whom worship is directed out of love and veneration, to the exclusion of all others.

These are three of the attributes of the Lord عَزَّوَجَلَّ: Lordship **(rububiyah),** sovereignty **(mulk)** and divinity **(uluhiyah)**.

Seeking refuge with the Lord, Sovereign and God requires one to bear in mind the divine attributes that are appropriate to warding off evil in general, and the evil of the retreating whisperer in particular.

{From the evil of the retreating whisperer} **waswasah** (translated here as whisper) refers to speaking in a low voice. Al-waswaas (the whisperer) is one of the names of the Shaytan. He is so called because he whispers a great deal. This word also refers to the whispers that emanate from a person's own whims and desires.

{retreating} – al-khannas refers to the one who withdraws (yakhnus), flees, turns away and runs away when Allah عَزَّوَجَلَّ is mentioned.

Allah instructs the one who seeks refuge to seek refuge in the Lord, Sovereign and God of mankind from the evil of the retreating whisperer, who is the devil who is appointed to mislead each person, for there is no one among the children of Adam but he has a companion (qareen) who makes shameful deeds fair-seeming to him and will not spare any effort to corrupt him.

It is soundly narrated in Sahih Muslim that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There is no one among you but a companion (qareen) from among the jinn has been appointed for him.»** They said: Even you, O Messenger of Allah? He said: **«Even me, but Allah helped me against him and he became Muslim, so he only enjoins me to do good.»**

{Who whispers [evil] into the hearts of mankind} and makes evil fair-seeming to them, showing it to them in a good light and encouraging them to do it; and he makes good ill-seeming to them and discourages them from doing it, showing it to them in an image other than its real image.

{From among the jinn and mankind} – this verse explains that just as the one who whispers into the hearts of mankind may be from among the jinn, he may also be human, as Allah عَزَّوَجَلَّ says elsewhere: *{And thus We have made for every prophet an enemy - devils from mankind and jinn}* [al-An'am 6:112].

What we learn from these verses:

1

Allah is Lord, God and Sovereign of all creation, but mankind are singled out for mention here to make them feel that He is close in the context of seeking refuge and protection.

2

The whispers may come from the jinn or from the sons of Adam.

As for the whispers of the jinn, the matter is clear, because the Shaytan flows through the son of Adam like blood.

As for the whispers of humans, how many there are who come to a person and try to inspire him to do evil, making it fair-seeming to him until he is convinced, believes in it and acts upon it.

3

When the Prophet ﷺ went to his bed every night, he would blow into his hands and recite into them **these three surahs – al-Ikhlas, al-Falaq and an-Nas.** Then he would wipe with his hands his face and whatever he could of his body. And sometimes he would recite them following the five daily prayers.

The Muslim should be keen to follow the Sunnah by reciting them in the situations that have been narrated from the Prophet ﷺ.

And Allah knows best.

Activities

1. This surah mentions all three types of Tawhid. Explain that.

.....

.....

.....

.....

2. What is the difference between the whispers of the jinn and the whispers of humans?

.....

.....

.....

.....

And Allah is the source of strength.

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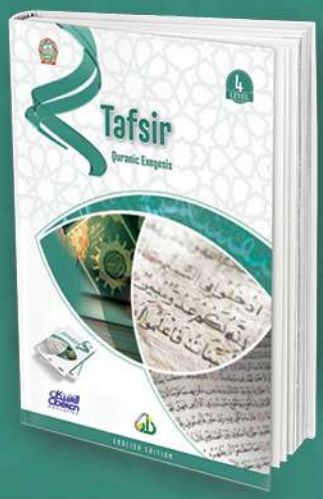

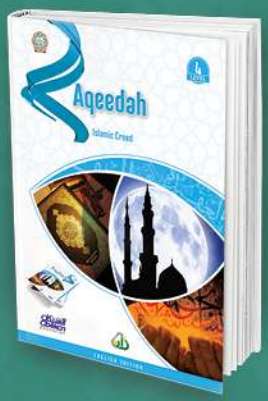

Distribution العبيكان
KSA - Riyadh
King Fahd Road, Al-Olayia
Tel: +966 11 4808654, Fax: +966 11 4808095
P.o. Box: 67622 Riyadh 11517
www.obeikanretail.com

Publishing ZAD GROUP
KSA - Jeddah
Al-Shatei, Beutat Business - Office. 16
Mob: +966 50 444 6432, Tel: +966 12 6929242
P.o. Box: 126371 Jeddah 21352
www.zadgroup.net

ISBN: 9786038234617
9 786038 234617